

THE
MEANING
A Bill N. 7. OF THE
REVELATION,

OR A
PARAPHRASE
With Questions on the *Revelation*
of the Holy Apostle and Evangelist
JOHN. the DIVINE.

In which the Synchronisms of Mr.
Joseph Mede, and the Expositions of other Interpreters are
called in Question; and a new Exposition given of the Pro-
phesies of the *Revelation*, never heard of before, nor extant in
any Author whatsoever, from the sixth Chapter to the eigh-
teenth, with variety of Reasons for the Exposition.

By *Richard Hayter* of *Salisbury*.

Grotius de Antichristo. pag. 59.

*Multum autem interpretes & hic & in aliis Prophetiis explicandis dissi-
dent, ita ut consensu hic non urgeamur ut in dogmatibus, Et in Prophetiis ex-
plicandis semper patuit & patere debet omnibus Dei honorem amantibus cam-
pus liber.*

L O N D O N,

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ᾠΡΘΟΔΟΞΟΤΑΤΩ,

PIISSIMO Et DOCTISSIMO
Ecclesiæ Anglicanæ Clero,

P A R A P H R A S I N
Suam cum Quæstiunculis

I N

APOCALYPSIN

Sancti Apostoli & Evangelistæ

J O H A N N I S Theologi

Dat, dicat, Consecrat

Richardus Hayter Salisburiensis.

PROLOGUS

IN PRIMUM LIBRUM

DE REBUS

APERTIS

ET

SECRETIS

DE

THEOLOGIA

ET

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DE

REBUS



TO THE
R E A D E R.

Christian Reader,

THis exposition of the Prophecies of the Revelation is my own invention, thou shalt not meet with it in any other writer whatsoever. All that I intended at the first was to read over those few Books which I had in my study upon the Revelation, which I did for my own satisfaction, contentation, and delight, to see what Men did say on that Subject. And I did read of some which held Babylon to be the world, the City of the Devil, or the City of wicked Men, but all others held it to be Rome, and some would have it to be Heathen Rome, and others to be Papal. Some have found the Revenues of the Popedome, and others the wealth of the King of Spain in the Revelation, and if that were once taken away, the fall of Babylon would not be long after, which perhaps might give encouragement to Oliver Cromwell to send a Navy to Hispaniola to fetch it away. Some have found Gustavus Adolphus the victorious King of Sweden, and the house of Austria there; and to come nearer home, some have found our renowned Queen Elizabeth, King James of blessed memory, yea, and men of meaner rank, Mr. Burton, Mr. Prinne, and Dr. Bastwicke there, and which I count as senseless as any of the rest, Laodicea, England as they call it, and Philadelphia, Scotland there: And

To the Reader.

*if men will give their minds to mystical interpretations, and believe the common saying, quot verba, tot mysteria, that there be as many mysteries as words in the Revelation, what is it that one may not find there? Some forsake our Church Assemblies, and judge them to be Antichristian, and fetch a warrant for their separation out of the Revelation, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, Rev. 18. 4. Yea, a great in-let to our late Civil wars, hath been the misinterpretation of the Revelation, and some men did believe that that war was Prophesied of, Rev. 17. 16. When I found that men were of this mind, my spirit was moved within me, not only to read what men did write, but to study the Prophecies of the Revelation, as the men of Berea did the Scriptures of the Old Testament, to see whether those things which they did write upon this subject were so, or no. And upon serious examination of the point, I call in question all the mystical interpretations of the Revelation, excepting those few which John himself hath delivered for such, or are so obvious that he that runs may read them, as when 'tis said, When the Lamb hath opened the first Seal, every Child can tell that by the Lamb is meant Jesus Christ, and such as these are mystically to be understood, but all others that be not of this nature, are called in question by me. And I put it out of question that our Church Assemblies be not Antichristian, nor our Bishops, Babylonians. A man may frequent our Church Assemblies, or be a Minister of the Church of England, and not partake of Babylons sins, and receive not of her Plagues: Yea, I make a question what the City of Babylon is, and whatever mystical interpretations have been made of that and other Prophecies, besides those which the Holy Ghost hath made himself, or are so apparent, that every one at first sight may know them to be such, are called in question by me, whether they be the true meaning of the Prophecies, and I give a new interpretation of the Prophecies of the Revelation, which former writers knew not of, nor ever came into their minds. And
this*

To the Reader.

this I do, first, by way of Paraphrase, wherein I deliver the true sense and meaning of the Prophecies, without giving reasons for my exposition; and next I add divers questions, wherein I first dispute against the false opinions and conceits of other men, and demonstrate by divers arguments and reasons, that the Prophecies have not such a meaning, were not fulfilled in such a way, such a manner, at such a time, and in such a place as they say they were; and after this is done, in some question or other I give the reasons for my own exposition. In a word, the main points wherein I differ and dissent from other men, may be reduced to four Heads.

1. whereas other men expound the Prophecies of the Revelation mystically, according to the common saying, quot verba, tot mysteria, as many mysteries as words, making them symbols, types, and figures of other things; I for the most part, and so far as lawfully I may, expound the words literally, without making them symbols, types, or figures of any other things than what their usual signification will afford.

2. whereas others will have the accomplishment of the Prophecies to be in England, Scotland, and other parts of Europe, I make the Scene in which the Prophecies shall be acted and fulfilled to be Judea, and other parts of Asia.

3. whereas other men will not have the Prophecies commence in order as they were revealed to John, I make them all come to pass in order as they were revealed to him, and I make the order give light to the exposition, and not the exposition to the order; and I say the order teacheth how the Prophecies are to be explained and interpreted, and not the exposition in what order they shall come to pass.

4. whereas others are of the mind that the Prophecies which I write upon, are for the most part fulfilled already; I am of opinion that all, and every one of them are yet to be expected.

If I discover the truth unto thee, as I believe I do in most things, if not in all; give God the glory, and not me; but if thou find that I am in an error, as none that have written upon this Subject

To the Reader.

subject before me are without ; convince me of my error by sound
reasons, for bare votes will not do it, and I will be of thy mind.
Read what is written at thy leasure, and consider of it ; but read it
in order and without prejudice, for that will cloud thine Eyes and thou
wilt not see the truth ; if thou read the Book with prejudice, weigh
one thing with another, as well the series and order of the Prophe-
cies, as the words and exposition of them, and the Lord who is the
Author of the Prophecy and revealed it to John, reveal the truth un-
to thee, Farewell.

Richard Hayter.



*A Paraphrase with Questions on the Revelati-
on of the holy Apostle and Evangelist John
the Divine, from the sixth Chapter to the
eighteenth.*

CHAP. VI.

The Prophecy of the first Seal,

1. **A**ND when Jesus Christ had opened the first Seal, I heard the first living Creature say unto me, Come and see what shall come to pass hereafter, not shortly as the things thou hast seen already shall, but a great while hence, and that not in *Europe*, but in *Asia*.

2. And I saw that there should come a man riding on a white Horse, which is a sign of conquest, and that he should be a King, and should have first a Bow, and afterwards a Crown, and should go forth Conquering, and to Conquer; but some things should be left unconquered by him.

The Prophecie of the second Seal.

3. And when he had opened the second Seal, I heard the second living Creature say unto me, Come and see what shall come to pass hereafter, not shortly as the things in the Epistles to the seven Churches shall, but a great while hence, and that not in *Europe*, but in *Asia*.

4. And I saw that there should come another man after the

A Paraphrase with Questions

Prophecy of the first Seal is ended, riding on a red Horse, which is a sign of blood, and that he should take peace from off the earth, or the place where he lived, and should cause that men should kill one another by intestine Wars, and that he should have a great Sword to commit a great and mighty slaughter, and slay many men therewith.

The Prophecy of the third Seal.

5. And when he had opened the third Seal, I heard the third living Creature say unto me, Come and see what shall come to pass hereafter not long before the day of Judgment doth begin, and that not in *Europe* or the Isles afar off, but in *Asia*.

6. Then I looked and saw that there should come a third man after the Prophecy of the second Seal is ended, riding on a Black Horse, with a pair of balances in his hand, which are a sign of Civil Justice. And I heard a voice among the four living Creatures say, that in the time of this rider men should not live by rapine as in the time of War, but should pay for what they took; if any one would have a measure of Wheat, he should pay a penny for it, and if any one would have a measure of Barley, he should pay a penny for it, and if any man would have any Oyl, or Wine, he should pay good money for it, and wrong no man therein.

The Prophecy of the fourth Seal.

7. And when he had opened the fourth Seal, I heard the forth living Creature say unto me, Come and see what shall come to pass hereafter, not in *Europe*, but in *Asia*, a little before the day of judgment shall begin.

8. And I saw that there should come a fourth man after the Prophecy of the third Seal is ended, riding on a pale Horse, which is a sign of Death, and that should be this riders name, because so many people should be killed and destroyed by him

On the Revelation of St. John Chap. VI.

him, that death it self should go along with him where ever he went, and the compass they should fetch should be the fourth part of *Asia*, to slay men with Sword, and with Famine, and with Pestilence, and with the Wild ravenous beasts that should be therein. *Ezek. 14. 21.*

The Prophecy of the fifth Seal.

9. And when he had opened the fifth Seal, I saw the Souls of them which had been slain for the word of God, and for the witnessing of Jesus Christ a long time before this Prophecy should begin.

10. That they should now cry to God for vengeance of their blood, and it should be a loud and earnest cry, which they should make, as if they did expostulate with God and say, How long Lord holy and true, dost thou not judge and avenge our blood on the bloody inhabitants of the earth? why dost thou delay the time so long?

11. And hereupon I saw that some addition should be made unto their present happiness; and as for the revenging of their blood, it was said unto them, that it should be deferred a little longer, until their fellow Servants, and their Brethren which should profess the same Faith which they did, should be slain as they were, and this is to be done in the time of this Seal, before the sixth Prophecy shall begin, and when this slaughter of their fellow Servants, and their Brethren should be over, then God will revenge their blood all together.

The Prophecy of the sixth Seal.

12. And when he had opened the sixth Seal, I saw that there should be a great shaking and concussion in the Heavens, and that the Sun it self should become as black as Sack-cloth made of Goats hair, and the Moon as red as blood. *Mat. 24. 29. Mark. 13. 24, 25. Luk. 21. 25, 26.*

13. And divers Meteors should fall from Heaven to the earth in clusters, like as unripe Figs of a latter spring fall off

from the Tree in heaps, when the Tree is shaken of a mighty wind.

14. And black gloomy clouds should cover the face of all the Sky, and the Heaven should depart from mens eyes and sight, like a scroll of Parchment when it is folded up and rolled together, and a Star should not be seen in all the Sky, no more than a letter is discernable in a roll of Parchment when it is folded up and rolled together: and by the many earthquakes which should happen, every mountain in the earth should be removed out of his place, and every Island in the Sea.

15. And men of all sorts should be astonished at the sight of these things, the Kings and Great men of the earth, the Soldiers and their chief Commanders, the rich men and the poor men, the bond-men, and the free men should be astonished all together as well the one as the other, and should seek a place to hide themselves, some in Dens and Caves that be below the earth, and some in Rocks that be upon the Hills and Mountains.

16. And such a fear should come upon them all that they should cry unto the Mountains to fall upon them, and to the Rocks to cover them from the presence of that angry God which sits upon the throne, and from the face of Jesus Christ represented by the Holy Lamb.

17. For they shall now perceive and know that the great day of his revenging wrath is come, and who is able to stand before it?

Disputation I.

1. *Quest.* Whether John received and wrote the Revelation, in the Reign of Claudius before the destruction of Jerusalem, or in the Reign of Domitian, which was after ward?

Answer.

Answer.

1. It is the common and Unanimous voice of antiquity that John received, and wrote his Revelation in the Reign of Domitian, after the destruction of Jerusalem, and not in the Reign of Claudius, which was many years before it. Irenæus l. 5. c. 25. speaking of the name of Antichrist saith, Si oporteret manifestè præsentì tempore præconari nomen ejus, per ipsum utique editum fuisset qui & Apocalypsin viderat, neque enim ante multum temporis visum est, sed penè sub nostro seculo ad finem Domitiani imperii. If the name of Antichrist ought to be proclaimed openly, now it would have been proclaimed by him who saw the Revelation, for it was seen not any long time ago, but almost in our age at the end of Domitians Reign. Eusebius saith the same word for word, l. 3. c. 16. Hieronymus catalog. script. Ecclesiast. tit. Joannes, hath these words, Joannes quarto decimo igitur anno secundam post Neronem persecutionem movente Domitiano in Patmon insulam relegatus scripsit Apocalypsin. John therefore after he was banished into the Isle Patmos by Domitian, who raised the second persecution after Nero, writ the Revelation in the fourteenth year of his Reign. The li'e he saith adversus Jovinian. l. 1. pag. 35. in these words, Vidit in Patmo insula in qua fuerat à Domitiano principe ob domini Martyrium relegatus, Apocalypsin infinita futurorum mysteria continentem. He saw in the Isle Patmos in which he had been banished by Domitian the Emperor for the testimony of the Lord, the Revelation containing infinite mysteries, concerning things to come. And there is not any one saith otherwise, excepting only Epiphanius, who is not to be heard against the testimonies of so many.

2. Not only ancient Writers, but our modern too Unanimously content, that this Book was written in Domitians Reign after the destruction of Jerusalem by Titus, and there

there be not any of another mind, except *Grosius* and his followers.

3. This Book was written after *John* was banished into *Patmos*, *Rev.* 1. 9. Now we read in History, that *John* was banished thither by *Domitian*, in the tenth year of his Reign, and in the fourteenth year he writ the *Revelation*. See besides *Jerom* before alledged, *Eusebius*, l. 3. 16. 18. *Dorotheus* of the Lives and Ends of the Prophets and Apostles, pag. 532. *Baronius* in the ninth and fourteenth years of *Domitian*.

4. The Church was under persecution when *John* was banished into *Patmos*, and not only he but all the Churches of *Asia*, to whom he writes, felt the stroke of that persecution, *Rev.* 1. 9. but there was no persecution made against the Church by *Claudius*, therefore this fell not out in his time, but rather in *Domitians* Reign.

5. There was no imperial edict, for persecuting Christians in the Reign of *Claudius*, and if he had banished *John* into *Patmos* for Religions sake, he would have banished *Paul*, and the rest of the Apostles too, and not have suffered him to preach so openly as he did, but we find that *Paul* did openly preach the word at *Corinth* at the same time that *Claudius* commanded all Jews to depart from *Rome*, *Act.* 18. 2.

6. If *John* had been banished into *Patmos*, in the ninth year of *Claudius*, he might have returned out of exile after his decease, either in the Reign of *Nero*, as *Aquila*, and *Priscilla* did who were at *Rome* when *Paul* wrote his Epistle to the *Romans*, *Rom.* 16. 3, 4. or else in the Reign of *Galba*, *Orho*, *Vitellius*, or *Vespasian*: but we find in History, that in the time of *Nerva*, the successor of *Domitian*, the *Roman Senate* decreed that the honors exhibited to *Domitian*, should cease, and such as were injuriously exiled by him, should return unto their native soyl, and that *John* returned then, *Eusebius*, l. 3. c. 18. which plainly shews that *John* was banished into *Patmos*, not by *Claudius*, but *Domitian*.

7. The

7. The Deeds and Doctrine of the *Nicolaitans* were crept into the Churches before this Book was written by *John*, and he commends the Church of *Ephesus* for hating the deeds of the *Nicolaitans*, *Rev.* 2. 6. and he blames the Church of *Pergamus*, for that they had them amongst them which held the Doctrine of the *Nicolaitans*, *Rev.* 2. 15. but when did these *Nicolaitans* first begin, and when did their Doctrine first creep into the Churches? Not in the Reign of *Claudius*; for then other Books of Scripture would have spoken of them; especially those which were written at that time: but we find nothing of these *Nicolaitans* in any Book of Scripture, save only in the *Revelation*, which shews they were not known in the Reign of *Claudius* but came up afterward, and therefore *Baronius* and others place them in the Reign of *Nero*. *Baronius Anno Neronis 12.*

8. This Book was written after *Antipas* was slain, *Rev.* 2. 13. and 'tis written and sent to the Angel his successour who ever he were: But now History tells us, and our Adversaries confess that *Antipas* was slain not in the days of *Claudius*, but in the days of *Domitian* the Roman Emperour. See Doctor *Hammond* Page 927. *Menolog. April. 11. Baronii Martyrolog. pag. 249. Baronii Annal. Anno Domitiani. 10.* And to this Argument they have not any thing to say, but that *Rev.* 2. 13. the Preter tense is put for the Future tense, *Antipas* was slain for *Antipas* will be slain, to which I answer, 1. That the Preter tense is not usually put for the Future tense, except it be in Prophecies; but that part of the Epistle to the Church of *Pergamus* is not a Prophecy, but a History of what was done before the *Revelation* was written. 2. The proper names of men be not usually joyned with Verbs of the Preter tense, before the thing spoken of be done, but in the Future rather, as when 'tis said of *Josiah*, that he shall burn dead mens Bones upon the Altar, *1 King. 13. 2.* it is spoken in the Future tense

tense and not in the Preter tense. So when 'tis said of *Cyrus*, *He is my Shepherd and shall perform all my pleasure*, *Esa.* 44. 28. it is spoken in the Future tense, and not in the Preter tense.

3. The Epistle to the Church of *Pergamus* is directed and sent to the Angel, *Antipas* his successour: Therefore it was written after *Antipas* was dead. 4. Men are not commended in Letters in the Preter tense for what they will do hereafter, but for what they have done already; but the Angel of the Church of *Pergamus* is commended for that he had not denied the Faith of Christ even in those dayes wherein *Antipas* was slain; therefore this commendatory letter was written after *Antipas* was dead: and because he was slain in the dayes of *Domitian*, and not in the dayes of *Claudius*, therefore we conclude that this Book was written in the Reign of *Domitian*, and not in the Reign of *Claudius*.

9. This Book was written after the Seven Churches of *Asia* were converted to the Christian Faith: But we cannot find that these Seven Churches were converted to the Faith in the dayes of *Claudius*, but 'tis more likely that *Ephesus* was converted in the dayes of *Nero*, and that because, as Doctor *Hammond* observes pag. 648. the first time that *Paul* disputed at *Ephesus* was about Ann. Ch. 51. and it was three years after that before *Ephesus* was converted, and that was Anno Ch. 54. which was the First year of *Nero's* Reign. See Bishop *Usher's* Annal. pag. 668. 670. 671. from whom we may learn that *Ephesus* was not converted until the Reign of *Nero*.

10. Suppose it were true that these Churches were converted in the dayes of *Claudius*; yet they could not be converted any long time before his Death, and that because he Reigned but thirteen years and nine moneths in all, and either all or the greatest part of that time was spent in converting other Churches, as you may read *Act.* 15, 16, 17, and 18. Chapters;

so that they could not be converted any long time before his death, yea in his time it was that *Paul* and *Timothy* were forbidden to Preach in *Asia*, *Act.* 16. 6. But now the Gospel had been Preached unto them a long time before this Book was written, and they were not new converts, but old ones, and of long standing in the Christian Faith, when this Book was written to them, as these Texts of Scripture sufficiently declare, *Rev.* 2. 2, 3, 4, 5. 9. 13. 19. 21.

11. If this Book had been written in the ninth year of *Claudius*, *Paul* would not have gone to *Ephesus* to Preach the Gospel there at the latter end of his Reign, for *Paul* did not Preach the Gospel where it had been Preached before by others, as he himself confesseth, *Rom.* 15. 20, 21. *2 Cor.* 10. 13, 14, 15, 16. Now we find that *Paul* went to Preach the Gospel at *Ephesus* before it was converted, *Act.* 18. 19. and this was at the latter end of *Claudius's* Reign, for his going thither was, as *Dr. Hammond* in his Preface before the Epistle to the *Ephesians* saith, about the one and fiftieth year of Christ, and that was at the latter end of *Claudius's* Reign, and therefore this Book was not written then, but at some time or other afterward.

12. Why was this Book revealed unto *John*, and not rather unto *Paul*, for *Paul* was the Apostle of the *Gentiles*, and *John* of the circumcision, *Gal.* 2. 9. and *Paul* had the honour to convert the *Gentiles* to the Christian Faith, not *John*, as you may read in the *Acts* of the Apostles, *c.* 18. 19. and 20. and therefore it is likely that if this Prophecy had been revealed in the days of *Paul*, that it should have been revealed unto him, and that *Paul* should have been the pen-man of it, and not *John*, which we know is otherwise; and therefore the true cause, why this Prophecy was revealed unto *John*, and not to *Paul*, was because *Paul* was dead, and the other Apostles were dead when this Prophecy was revealed, and onely

John was then alive, whom it could be revealed unto,
 13. This Book was one of the last Books of Scripture that was written, if not the last of all, as the words *Rev.* 22. 18. do imply: but if this Book were written in the ninth year of *Claudius*, the Epistle to the *Ephesians*, and all other of *Paul's* Epistles had been written after this, yea the Gospel of *St. Luke*, the *Acts* of the Apostles, and all other Books of the new Testament, except the Gospel by *St. Mathew*, had been written after this, and this Book should not have been one of the last, much less the last of all, but one of the first Books of the new Testament that was written.

Ob. What *Irenæus* affirms concerning *John's* Vision at the end of *Domitian*, is not of all but particularly of that Vision of the number of the Beast, *c.* 13. 18. Thus will *Eusebius's* words be understood, Εἰ δὲ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττειν τὸ νόμα αὐτοῦ δι' ἐκεῖνα αὐτὸ ἔρρεθῃ τῷ καὶ τῷ ἀποκάλυψιν ἐωρακότες, ἔδει καὶ πολλὰ χρόνα ἐωράθῃ, &c. If the name of Antichrist ought to be proclaimed openly now, it would have been declared by him that saw the Revelation, for it was not seen any long time ago. Where 'tis clear that ἐωραθῇ (was seen) may belong to τὸ νόμα (the name of the Beast) as before ἐρρέθῃ (declared) did. And that it not only may, but must be so understood, appears by the *Latine* of *Irenæus* (which only is extant) which reads it thus, *Antichristi nomen per ipsum utique editum fuisset qui & Apocalypsin viderat, neque enim ante multum temporis visum est sed pene sub nostro seculo ad finem Domitiani imperii, The name of Antichrist would have been published by him who saw the Apocalypse, for it was not seen any long time since, but almost under our age, at the end of Domitians Empire.* Where the word *visum* in the Neuter, *seen*, not *visa* in the Feminine, belongs apparently to the name not to the *Apocalypse*.

Ans. 1. John saw the Prophecies of the Revelation all together at one time; and not at several distant times, as shall be proved

proved in the next question, and therefore for any man to think that he had the vision of the name of the *Beast*, by it self alone, at the end of *Domitians* Reign, and of the rest of the *Apocalypse* at some other time before, is but a meer fancy at the best.

2. *Irenaus* counted the name of the *Beast* not worthy to be divulged at large by the Holy Ghost, and therefore it is far from his meaning, that it was seen by itself alone from the rest of the *Apocalypse*.

3. *Irenaus* doth not say, *nomen viderat*, that *John* saw the name of the *Beast*, but *Apocalypsin viderat*, that he saw the *Apocalypse*, and this was seen not any long time ago, but almost in our time at the end of *Domitians* Reign.

4. *Eusebius* brings the Testimony of *Irenaus*, to prove that *John* was banished into *Patmos* at the end of *Domitians* Reign, and therefore he understands *Irenaus* as we do, and his opinion is, that the *Apocalypse* was seen by *John* in the Reign of *Domitian*, and not the name of the *Beast* by itself alone.

5. It is a very unlikely thing that *John* should be banished into *Patmos*, in the Reign of *Claudius*, and see some part of the *Revelation* there in his time, and the name of the *Beast* elsewhere by itself alone at the end of *Domitians* Reign, which was above forty years afterwards; without the least intimation of any such thing.

6. τὸν οὐρα in *Eusebius*, is not the Nominative case to ἐωραθῆν, was seen, as the objection would have it, but ἀποκάλυψις is the Nominative case unto it, which I prove thus: That which *John* saw, is the Nominative case to ἐωραθῆν was seen; but *Eusebius* saith, that *John* saw τὴν ἀποκάλυψιν, the *Revelation*; therefore ἡ ἀποκάλυψις, the *Revelation*, is the Nominative case to ἐωραθῆν was seen.

7. Though it be true, that in the *Latine* Copy of *Irenaus*, the word is *visum* in the Neuter Gender, yet in the *Latine* Copy of *Eusebius*, the word is *visa* in the Feminine Gender, and in the Margent of one of them, I find these words, *Anno Domini 96. Joannes in Patmon relegatus scripsit Apocalypsin, in the year of the Lord 96. John was banished*

into Patmos, and then wrote the Revelation. 8. Let the word be *visa*, or *visum*, one that has but half an eye, may see what *Irenaus's* meaning is, that if the name of *Antichrist* ought to be divulged openly now, it would have been divulged by him who saw the *Revelation* for it; that is, the *Revelation* was seen not any long time ago, but almost in our age, at the end of *Domitians* Reign; and seeing it was not openly declared by him who saw the *Revelation*, and that so lately, too, it ought not to be proclaimed openly by us, as to say that τέταρτον, or λατῆν is his proper name: this is *Irenaus's* meaning, and the drift of his discourse. Lastly, be it so as they would have it, that *visum* seen doth belong to the name of the *Beast*, yet 'tis far from *Irenaus's* meaning, that the name of the *Beast* was seen by itself alone, his meaning rather is, that it was seen when the rest of the *Apocalypse* was, and that was, as he saith, at the latter end of *Domitians* Reign; and as for the name of the *Beast*, his meaning is, that it was not seen by *John* himself, ἀναφανδόν *manifestum*, that is, in words at length, but in figures only.

Ob. Though it should be acknowledged to be the opinion of *Irenaus*, that *John* received the *Revelation*, and all his Visions at the end of *Domitian*, yet on the other side 'tis the affirmation of *Epiphanius*, that *John* Prophesied in the time of *Claudius Caesar*, when saith he, he was in the Isle *Patmos*. And that which may give authority to *Epiphanius's* Testimony, is this. 1. That *Epiphanius* in that place, is a writing against the *Montanists* about the authority of the *Apocalypse*, and that the later it were seen, or written, the more it would have been for his turn, towards confuting, or answering them, whose objection it was that the Church of *Thyatira*, mentioned in the *Apocalypse*, was not yet a Church, when that was said to be revealed. And therefore if it had been but uncertain, whether it were written so early or no, he would without all question, have made use of this as some advantage against his adversaries, whom

he was then in confuting, 2. That *Epiphanius* is so far from doing this, that he doth twice in the same place expressly affirm, 1. That his being in the Isle of *Patmos*, 2. That his seeing these Visions there, were in the time of *Claudius*.

Ans. The Testimony of *Ireneus* who lived so near the time of *Domitian*, is far to be preferred before the Testimony of *Epiphanius*, who lived above two hundred years after. 2. If there be any truth in *Epiphanius's* Testimony, why did *Jerom*, *Eusebius*, and others follow the Testimony of *Ireneus*, and not the Testimony of *Epiphanius*, but that they saw some fault in his Testimony? yea, why did all our modern Writers since, as well Papists as Protestants (except *Grotius* and his adherents) follow the Testimony of *Ireneus*, and forsake the Testimony of *Epiphanius*? if there were any credit to be given to his Testimony. 3. Either the Copy of *Epiphanius* is corrupt, or else he mistook and set down *Claudius* for *Domitian*, as the marginal note *mendose pro Domitiano* doth imply, and he might as well mistake *Claudius* for *Domitian*, as he did *Priscilla*, *Maximilla*, and *Quintilla*, for *Isebel*, for he thinks that by *Isebel* the Apostle meant *Priscilla*, *Maximilla*, and *Quintilla*, which is a very unlikely thing, for *Isebel* was a woman then in being, though of another name when the Apostle wrote the Epistle to the Church of *Thyatira*, and he called her *Isebel* by a Metaphor, for the likeness she bore to *Isebel*, *Ahabs* Wife, in wickedness, witchcraft, Adultery, and Idolatry, whenas *Priscilla*, *Maximilla*, and *Quintilla* the Disciples of *Montanus*, were not Prophetesses till the latter end of *Antoninus Pius*, which was many years after *Claudius*, and *Domitian* too. 4. I find another gross mistake in *Epiphanius*, for he makes *John* to be above ninety years old in the days of *Claudius*, whenas he was not above fifty at that time, and he lived at least forty years after his decease, and died in the Reign of *Trajan*. *Helvius* pag. 87. 5. Whereas 'tis said, the later it was seen, or written, the more

it would have been for his turn, it is nothing so, for he makes the Epistle to the Church of *Thyatira*, to be a Prophecy of a Church then to come, and not a History of a Church that then was, in which regard it made nothing to his turn, whether it were written sooner, or later; for suppose it were written sooner in *Claudius's* time, and that there were no Church in *Thyatira* at that time, it made nothing against him, nor against the authority of the *Revelation*, if the Epistle be meant Prophetically of a Church then to come, as he understood it; or suppose it were written later in *Domitian's* time, and that there were no Church at *Thyatira* in his time neither, it made nothing against him, and his way, nor against the authority of the *Revelation* neither, if the Epistle be to be understood prophetically of a Church to come, as he understood it: but the truth is, there was no Church at *Thyatira* in the Reign of *Claudius*, nor in any other part of *Asia*, *Act. 16. 6.* much less such renowned Churches as *St. Iohn* speaks of, consisting of Elders, Bishops, and Metropolitans too, as some would have it, and therefore this Book was not written in his days, but at some time or other afterward. Lastly, if the Epistle to the Church of *Thyatira* were written in the days of *Claudius*, how will they answer the objection of the *Montanists*, which was, that there was no Church there when that Epistle was written, as indeed there was not, if that Epistle were written in *Claudius's* days.

Ob. Having said this for the confirming this assertion of *Eusebius*, to have as much authority as his Testimony can give it, four Arguments I shall add for the truth of it. The first Negative, to the disparagement of that relation that affirms him banished by *Domitian*, and returned after his death in *Nerva's* Reign. For of the persecution by *Domitian*, there be but two authors mentioned by *Eusebius*, *l. 3. c. 20.* *Tertullian*, and *Egesippus*; but of *Tertullian*, he hath these words, *non negand*

ποτε Δομετιανὸν ποιῆν ἐκείνῳ μέρει, ὡς τ' ἔ Νέρων ὡμό-
 τητος, ἀλλὰ τάχις ἐπαύσατο ἀνακαλεσθῆναι ἐς ἐξηλάκη. Domi-
 tian went about to do as Nero had done, being a part of his cruelty,
 or as Tertullians words are Apol. c. 5. portio Neronis de cru-
 delitate, a Portion of Nero for cruelty, sed facile captum repressit,
 restituit etiam quos relegaverat, but he ceased from it presently, and
 recalled those whom he had banished, which no way agrees with his
 banishing John, and not recalling him all his life, as is supposed
 in the other relation, and affirmed by Eusebius, l. 3. c. 20.
 And therefore Baronius, that is for his banishment under Domi-
 tian, in the tenth year of his Reign, is forced fairly to reject
 Tertullians authority in this matter, giving for it his proof out of
 Dio, viz. that Nerva released those who were condemned of
 impiety, and restored those who were banished. Which affir-
 mation of Dio's being granted as far as belongs to those who
 were in exile, or stood condemned at Nerva's coming to the
 Empire, doth no way prejudice the truth of Tertullians words,
 of Domitians having repressed his severity against the Christians,
 and revoked the banished, (wherein he is much a more compe-
 tent witness than Baronius.) No more doth his killing his Un-
 cle Clemens, and banishing his Cousin Flavia Domitilla, for that
 was five years after this time of Johns supposed banishment, in
 the fifteenth or last year of Domitians Reign. In the relation
 of Egesippus a most ancient Writer that lived in those times,
 there is no more but this, that Domitian had made a decree
 for putting to death all that were of the lineage of David, that
 some delators had accused some of the Children of Jude, the
 Kinsman of our Saviour ὡς ἐκ γένους ὄντας Δαβὶδ as such who were
 of Davids Seed, that Jocatus brought these to Domitian, but
 upon examination, being found to be plain men, and such as
 believed not Christs Kingdom to be κοσμικὸς or Πηλῶς of this
 World, or earthly, but heavenly, and angelical, to begin at
 the end of the World, ἐλευθέρους μὲν ἀνέσαι, καὶ παύσιν ὃ Αἰὼν
 πρῶτον ματ.

περὶ ματ' ἢ καὶ τὴν ἐκκλησίαν διαγμὸν, τὰς δούλους ἡγήσαντες
 τὴν ἐκκλησίαν, he set them free, and by Edict took off the per-
 secution against the Church, and they being released, became
 Bishops in the Church, and continued peaceably, and lived
 till *Trajan's* days. And this certainly agrees very little with the
 other relation, nor can any account probably be rendred why
 when the persecution of *Christians* was taken off by the Edict,
 and εἰρήνη γενομένη peace restored to the Church of *Christ*, and
 when the profession of *Christianity* in the Sons of *Jude* being by
 them avowed to the *Emperor*, was not yet thought fit to be
 punished in the least, yet *Iohn* should be banished, and conti-
 nue in his exile, 'till *Nerva's* Reign, for no other crime, but
 that of being a *Christian*. Where by the way, *Baronius's* artifice
 much fails him, *Tertullian* (saith he) fell into this error by
 following *Egesippus's* authority, but *Egesippus* (saith he) spake
 apparently *de ea persecutione que mota est in Judæos*, of that
 persecution which was raised against the *Jews*, not against the
Christians. How true that is, will now appear, when the
 exprels words are, that by that *Emperors* edict the persecuti-
 on against the Church (sure that was not of *Jews*, but *Christians*)
 ceased.

Ans. If there be no credit to be given to that relation that
 affirms *Iohn* banished by *Domitian*, and returned after his death
 in *Nerva's* Reign, why did all Writers ever since give credit
 to that relation, and forsake *Epiphanius* in this point, except
Grotius and his followers? 2. If *Domitian* presently ceased from
 his cruelty, and recalled the banished, why did *Dr. Hammond*
 say, that after the rebuilding of the *Capitol* *Domitian* began a
 persecution against the *Christians*, as those which opposed the
 Heathen Worship, and continued it above three years and a
 half, until his death? Paraph. on *Revelation* 13. v. 5. pag. 967.

3. If *Domitian* presently ceased from his persecution of the
 Church, how can he be the *Beast Apocalyptical* as they would
 have.

have him? for the *Beast* after he began a persecution against the Church, never ceased from it, but continued it until his dying day, *Rev.* 19, 19, 20. 4. If *Domitian* began his persecution in the tenth year of his Reign, and presently ceased from it, how came it to pass that in the fifteenth year of his Reign, he slew *Flavius Clemens*, (who had been a Consul) for his *Christianity*, and banished *Flavia Domitilla* for being a Christian? doth not this plainly shew that *Domitian* continued his persecution against the Church, and never wholly ceased from it? though for a while he might relent, and be more remiss at one time than another, as a continued fever hath its time of relaxation, and exacerbation, yet never wholly ceaseth. 5. If *Domitian* presently ceased from his persecution, and never took it up again, this had been no grand persecution, as all the ten persecutions were, but a very light one, even the lightest that ever was. 6. That relenting which *Tertullian* speaks of, may very well agree with that which *Eusebius* saith, for he might cease from his cruelty for a time, and take it up again, as a continual fever doth relent for a time, and have a strong fit again: but I rather think that that ceasing which *Tertullian* speaks of, was in the fifteenth year of his Reign, not long before his death; and whereas 'tis said he ceased presently, the meaning is, not that he ceased presently after he first began his persecution, but the meaning rather is, that he ceased presently after he heard the words of *Judas* Sons, that *Christ's* Kingdom was not earthly, but heavenly, this was it which made him to relent, and this was done at the latter end of his Reign, whenas his persecution began about five years before, and this doth well agree with that which *Dio* saith, that *Nerva* released those who where condemned of impiety, and restored those who were banished, *Domitian* not living himself to see it put in execution. Lastly, that which *Egesippus* saith, doth very well agree with that which *Eusebius* saith,

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faith, for 'twas at the latter end of his Reign that the Sons of Jude were brought before him, and when he found them to be plain men, and such as believed not *Christs* Kingdom to be of this World, he thereupon set them free, and there were no more set free by him than they, and more than this he did not, but made an Edict that the persecution against the Church should cease, and this edict reached not the Jews only, as *Baronius* would have it, but the whole Church, but *Domitian* dying suddenly thereupon, no more was done in his days but the making of the edict only, all the rest was put in execution by *Nerva*; in his days it was that the Sons of Jude became Bishops in the Church, and not before; in his days it was that peace was restored, and not before; and in his days it was that *John* was released, and not before: and upon this account it is, that it was not done in *Domitians* days, because *Domitian* died suddenly after he heard the words of *Judes* Sons, and was slain by *Stephen*, and did not live to see his edict put in execution.

Ob. About the ninth year of *Claudius*, the *Christians* were pursued, and banisht by the *Roman Powers*. That at that time *Claudius* banished the Jews out of *Rome*, is evident by *Josephus*, and acknowledged by all. And that by the Jews, the *Christians* are meant, appears by *Suetonius* in the life of *Claudius*, c. 25. *Judæos impulsore Chresto assidue tumultuantes Româ expulit*, he banished the Jews out of *Rome*, for the tumults which they daily raised by the impulsion of *Chrestus*. By *Chrestus* it is certain that the *Roman Writers* meant *Christ*, calling him *Chrest*, and his followers *Chrestians*, as *Tertullian* observes, *Apol. c. 3*. And so they that were acted by the impulsion of *Chrest*, in that narration must, though called Jews, necessarily be resolved to be *Christians*. And what was done at *Rome*, is to be supposed to have been done also in other parts of the *Emperors* Dominions. And so that edict mentioned *Act. 18. 2*. was in reason to reach to *Ephesus*, and may justly be thought to have

have involved St. John there. - And accordingly *Chronologers* have placed this banishment of his to *Patmos* in that year.

Ans. That the Christians were pursued, and banished by the *Roman Powers* about the ninth year of *Claudius*, doth not yet appear to me, for as yet there was no law made against *Christian Religion*, saith *Dr. Hammond.* paraph. on *Act.* 18. v. 15. and a little after he saith, that *Claudius* set out an *Edict* against the *Jews*, but none against *Christians*, any otherwise than as they were comprehended under the name of *Jews*. 2. That edict set forth by *Claudius*, in the ninth year of his Reign, was against the *Jews* only, and not against the *Christians*; and the *Christian Jews*, as *Jews*, not as *Christians* fell under that edict, saith the same Doctor, notes on *Act.* 26. pag. 456. 3. The cause of that edict were the tumults which the *Jews* made in *Rome*, but *John* was banished into *Patmos*, not for any such cause, but for the word of God, and for the Testimony of *Jesus Christ*, *Rev.* 1. 9. 4. The Ringleader of these tumults was one *Chrestus*, as *Suetonius* saith, lib. 5. c. 25. but that by *Chrestus* is meant our Lord *Christ*, adhuc mihi persuadere non possum, I cannot yet persuade my self, saith *Bishop Usher* in his *Annals*, pag. 666. 5. What *Roman Writers* they be, which called *Christ* *Chrest*, and his followers *Christians*, they do not tell us; I find that *Tacitus* in his *Annals* lib. 15. c. 6. calls them *Christians*, and our Saviour he calls *Christ*. Ergo abolendo rumori Nero subdidit reos & questissimis pœnis affectit quos per flagitia invidiosus vulgus *Christianos* appellabat. Therefore to extinguish the rumour, Nero falsely accused and punished most grievously, certain people hated for their wickedness, which the common sort called *Christians*. Auctor nominis ejus *Christus*, qui *Tiberio* imperitante per procuratorem *Pontium Pilatum* supplicio affectus erat. The author of that name was *Christ*, who in *Tiberius's* Reign was put to death, under Pon-

I find also that *Plinie* in his *Epistle* to *Trajan* which is in the tenth Book

of his *Epistles*, call him *Christ*, and his followers he calleth *Christians*.

tius I lile *Procurator of Judæa*. Yea *Suetonius* himself in the life of *Nero* lib. 6. c. 16. calls them *Christians* by their right name, *Afflicti supplicii Christiani*, the *Christians* were put to death; and though others call them *Chrestians*, as *Tertullian* observes they did in his time, yet since *Suetonius* himself calls them otherwise, this is another Argument that by *Chrestus* he doth not mean *Christ*, but it is very likely that that name came up after he was dead, and that through ignorance of the common people. 6. These tumults were raised *impulfore Chresto* by the impulsion of *Chrestus*; now what is meant by impulsion but *verbum & exemplum* his winning words, and leading example? and this also shews that *Chrestus* was not *Christ*, but a man then alive, and one that lived in *Rome* at that time, else he could not stir up these tumults, *verbo & exemplo* by his winning words, and leading example, as this *Chrestus* did. 7. But suppose it to be true, that by *Chrestus* he means *Christ*, yet it will not serve their turn, for the exile which *Suetonius* speaks of, is of such as were at *Rome* at that time, *Judeos Româ expulit*, he banished the Jews out of *Rome*, and *St. Luke* hath the same expression of the place, *Act. 18. 2.* *Claudius commanded all Jews to depart from Rome*, but how doth it appear that *St. John* was then at *Rome*? for unless he were there at that time, how is he concerned in the exile? 8. But let us suppose as they do, that that edict went farther than *Rome*, and did reach those that were at *Ephesus*, how doth it appear that *St. John* was then at *Ephesus*? for unless he were there at that time he is still unconcerned in the exile. And here by the way the Reader may observe that they suppose *John* to be at *Ephesus* at that time, and that the edict did reach him there, both which we expect they should prove, and make good before we can consent unto it, that *John* was banished by *Claudius* into *Patmos*. 9. But though they bring no Argument for it, I will advance an Argument

Argument or two against it, If that edict did reach to *Ephesus*, and involve *John* there, how came it to pass that it did not reach to *Corinth*, which is nearer *Rome* than *Ephesus*, and involve *Paul* at *Corinth*, but suffer him to continue there, and Preach the Gospel there, *Act.* 18. 1, 2, 3, 4, &c. 10. If that edict did banish *John* from *Ephesus*, how came it to pass that *Paul* went to *Ephesus* a little afterward, and was not banished too, *Act.* 18. 19, 20? 11. The Jews were commanded by that edict to depart from *Rome*, but not confined to any certain place, as *John* was, and after they were gone from thence, they were at liberty to reside where they would, as appears by *Aquila's* going to *Corinth*, and residing there, where he was at liberty, to continue or remove from thence to any other place except *Rome*, as he pleaded, *Act.* 18. 2, 3, 18, 19. So was not *John's* confinement unto *Patmos*, from whence he had not liberty to remove to a more commodious place, but was forced to continue there against his will. 13. The Church of *Ephesus* was planted by *Paul*, as appears, *Act.* 19. and confirmed by *John*, as *Irenaeus* saith, l. 3. c. 3. *Eusebius*, l. 3. c. 20. and therefore *Paul* was there before *John*, and when *John* came thither he confirmed what *Paul* had done before; but if *John* were at *Ephesus* at that time, when that edict came forth from *Claudius*, he must have been there before *Paul*, for *Paul* had not been there at that time, but came thither afterward, and found no Church there, as appears, *Act.* 18. 1, 2, 19, 20, 21. *Act.* 19. 1, 2. To which may be added, that *Paul* did not Preach the Gospel, where it had been Preached before by others, *Rom.* 15. 20, 21. 2 *Cor.* 10. 13, 14, 15. and therefore *John* did not Preach at *Ephesus* before *Paul* came thither, as he must have done, had he been there the ninth year of *Claudius*. Lastly, what *Chronologers* they be, which have placed *John's* banishment into *Patmos*, in that ninth year of *Claudius*, they do not tell us, nei-
ther

ther can I tell who they be, for all that I have seen, do place it in *Domitians* Reign, and they are these, *Bucholcerus*, *Helvicius*, *Alstedius*, *Calvicius*, and *Funcius* a Papist, beside our English Writers *Isaacson*, *Fox*, and *Hammer*.

Ob. About *Claudius's* time it was, that the unbelieving *Jews* began, and continued to oppose and persecute the *Christian Jews*, and thereupon the *Gnosticks* compliances, (and making as if they were *Jews* to avoid persecution) are so oft taken notice of by *St. Paul*, *Gal.* 6. 12. and elsewhere. And by all the Epistles, both of him and the rest of the Apostles, written from about that time of *Claudius*, the *Gnosticks* are every where touched on as the pests that were creeping into the Churches, against which they endeavoured to fortifie the believers, and assure them that those persecutions of the *Jews* should be shortly ended by their destruction, (*that night of sadness far spent, and the day of deliverance and refreshment at hand*, *Rom.* 13. 12. *Rom.* 16. 20.) and that then the *Gnosticks* which were so sollicitous to save their lives should lose them, i. e. should perish with them. Accordingly to the very same purpose is most of the Vision here that concerned the seven Churches, *c.* 2. 2. 4. 9. 14. 20. and *c.* 3. 9. 10. &c. and much of the following Prophecy, to assure them, that God would take revenge on those impenitent and impure professors, and rescue the constant *Christians*. And that makes it very reasonable to believe that this Vision was received about the same time also.

Ans. Did not the unbelieving *Jews* persecute the Christians before *Claudius's* time? was not the persecutions *Act.* 8. 1. *Act.* 9. 23. before *Claudius's* time? and was not *Steven* stoned to death before *Claudius's* time, yea did not the unbelieving *Jews* persecute the Christian in *Christs* time? *Ioh.* 9. 22. and did not many of the Rulers believe in him, but because of the *Pharisees* did not confess him lest they should be cast out of the Synagogue? *Ioh.* 12. 12. Why do they not say that this Book

was

was written then? 2. Did not *Christ* foretel the destruction of the *Jews* in his time, *Mat.* 24. 2. &c. *Luk.* 21. 24. and did not he say unto them, *When ye see these things begin to come to pass, then look up and lift up your heads, for your redemption draweth near, Luk.* 21. 28. And if the *Revelation* were written to comfort the *Christians* against the *Jews*, and assure them that those persecutions of the *Jews* should be shortly ended by their destruction, (as they say it was) Why do they not think that it was written then? 3. Doth not *Paul* take notice of the *Gnosticks* in the *Epistle* to the *Ephesians*, c. 5. 3, 4, 5, 6. as well as in the *Epistle* to the *Galatians* c. 6: 12. and were not both these *Epistles* and many others of his where the *Gnosticks* are taken notice of; written after the days of *Claudius*? and why may not the *Revelation* be written after his days too? 4. Did not the *Jews* persecute *Christians* in *Domitians* time, and were there not *Gnosticks* at that time too, *Menander*, *Basilides* and others, and why do they not think that this Book was written then? In a word, the persecution of the *Jews*, and the complying of the *Gnosticks* to save themselves from persecution, is no good Argument to shew the time when the *Revelation* was revealed to *John*, but *John* being in the *Isle* of *Patmos* for the word of God, and for the Testimony of *Jesus Christ*, is a characteristical note of the time of its revealing. Now there were no imperial edicts against the *Christians*, as *Christians*, in the time of *Claudius* as appears by *Gallio's* words, *Act.* 18. 14, 15. and by *Paul's* appeal to *Cesar*, *Act.* 25. 11. and by *Act.* 28. 31. but in *Domitians* time there were edicts made against them, and 'tis the more likely that *John* was banished then, and the scope of the *Revelation* is not to acquaint the Churches with the destruction of the *Jews* or *Gnosticks*, but to acquaint them rather with the things that are, and the things that shall be here.

not any of Pauls
Epistles nor of
the other Apo-
stles were writ-
ten about the
ninth year of
Claudius, but
afterward.

hereafter to the end of the World, *Rev. 1. 19. Rev. 20. 11, 12.*

Ob. The eight Kings or Emperors *c. 17. 10.* cannot otherwise be made intelligible, but by beginning the account from *Claudius*, so that he and *Nero, Galba, Otho, Vitellius* shall be the five that were fallen, and then *Vespasian* (in whose time I suppose these Visions were committed to writing by *St. John*) being the sixth shall be the [one is] and *Titus* the seventh, that is not yet come, and when he comes shall stay but a little while, reigning but two years and two months, and then the [Beast that was and is not, and is the eighth, and is of the seven and goes to destruction] will fall out to be *Domitian*, to whom (and to whom onely of all the Emperors, nay of all men in any story) all those distinctive characters will appertain, as that he exercised the office of the Emperor, and was called Emperor at Rome, when *Vespasian* was gone into Judea, and after his return became a private man again, delivered up the Empire to him, and so was and is not, and then was the eighth (reckoning from *Claudius* as the first) and the Son of one of the seven, viz. of *Vespasian*, and should be a bloody persecutor, and accordingly punished, and so go to destruction.

Ans. It is past my understanding to find a reason why we should begin the account of the eight Kings or Emperors, *c. 17. 10.* from *Claudius* and end it in *Domitian*, and so leave out all the Emperors that were before *Claudius*, and all them that went behind *Domitian*, for the ten first persecutions did not begin in *Claudius*, but in *Nero*, neither did they end in *Domitian*, but in *Dioclesian, Maximian, Galerius, and Licinius*, neither did any remarkable thing happen in the days of *Claudius*, and end in the days of *Domitian*, so as to force us to begin the account in the one, and end it in the other. 2. It cannot be made intelligible how the Angel could say to *John* at the Revelation of these Visions, *Five are fallen*, meaning thereby *Claudius, Nero, Galba, Otho, and Vitellius*, if so be these Visions

sions were revealed to *John* in the Reign of *Claudius*, for these five were not fallen then, but *Nero*, *Galba*, *Otho*, and *Vitellius* did succeed him in the Throne, and were not fallen while he lived. 3. It is past my intelligence to make it good, that these Visions were received by *John* in the time of *Claudius*, and not committed to writing till the time of *Vespasian*, who began his Reign fifteen years after *Claudius*'s decease, for *John* did write his Visions presently, as soon as he received them, as appears *Rev.* 10. 4. and was commanded so to do, *Rev.* 1. 19. *Rev.* 22. 10. 4. It is past my capacity to conceive that all the Prophecies in the *Revelation*, from the beginning of the sixth Chapter, to the end of the ninth, besides some of them that follow after, were fulfilled before the destruction of *Jerusalem* by *Vespasian*; and yet to think (as they do) that they were committed to writing in the time of *Vespasian*, for then the *Revelation* should be written, and sent to the Churches, after most of the Prophecies were past. Lastly, It cannot be made intelligible unto me, that *John* should commit these Visions to writing in the time of *Vespasian*, and yet see the name of the *Beast* (as they say he did) in the time of *Domitian*, for then he should write these Visions before some of them were revealed. See more of this *c.* 17. *q.* 2. *p.*

2. Quest. Whether *John* received the *Revelation* at several distant times, or all at once in one day?

Ans. If any one will say, that *John* received the *Revelation* not all together at one time, but at several distant times, as the Prophet *Esaï* did his Visions, *Esa.* 1. 1. Let me request him to tell us what Visions *John* received at one time, and what Visions at another time, for unless he can and will do that, why should any one believe him?

2. If any one suppose that *John* received some Visions in the time of *Claudius*, and did defer the writing of them till the time of *Domitian* or *Vespasian* when he received more Visions,

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this were to do the *Apostle* injury, who was to write his Visions presently, and send them to the Churches presently, and not defer them till a long time after, *Rev.* 1. 11. *Rev.* 22. 10. and *Rev.* 10. 4. He was about to write presently what the seven thunders had spoken, and had so done, if he had not been commanded to conceal it.

3. If any one shall think, that *John* received some Visions in the Reign of *Claudius*, and did write them then, and that he received other Visions in the time of *Domitian* or *Vespasian*, and did write them then; this were to make two Books of the *Revelation*, and one of them is supposed to be written in the time of *Claudius*, and the other in the time of *Domitian* or *Vespasian*.

4. If any man imagine, that *John* received the Vision of the seven Churches first, and did write it presently, and send it to the Churches by it self, and that afterward he received more Visions at several times, and did write them at several distant times as he did receive them, this were to make two or more Books of the *Revelation* as was said before. And if it be said, that when he had received all, he did write the first Visions over again, and add the latter to them, and put them into one volume, this were to make the *Apostle* do things over and over, and write some of his Visions twice, and send them to the Churches twice, which we cannot find that any of the *Apostles* did. Besides, this is a meer imagination, and every thing they say in this point is but meer imagination and no more: but let them imagine what they will, I prove it was not so by this Argument. If *John* were commanded at the first entrance of his Visions, to write his Visions all together, and send them to the Churches all together, then he did not write the first Vision by it self, and send it to the Churches by it self, without the rest: but *John* was commanded at the first entrance of his Visions, to write his Visions all together, and send them
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to the Churches all together: therefore he did not write the first Vision by it self, and send it to the Churches by it self without the rest. The minor is proved, *Rev. 1. 19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*: where by *the things which he had seen*, is meant, the Vision of the seven Golden Candlesticks, mentioned in the first Chapter, v. 12, 13, 14, 15, 16. by the *things which are*, is meant, the things which Christ should reveal unto him, concerning the present state of the seven Churches, and they are spoken of in the second and third chapters, with which some prophecies concerning the future state of the seven Churches are mixt; and by the *things which shall be hereafter*, is meant, the Prophecies from the fourth Chapter to the end of the *Revelation*. Now had he said at this time, which was the first entrance of his Visions, *Write the things which thou hast seen, and the things which are, and no more*, he might have writtē the three first chapters by themselves without the other: but in regard he saith at this time, which was the first entrance of his Visions, *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*, he might not write any one of them by themselves, but he was to write them all together, and send them to the Churches all together.

5. If John received his Visions at several distant times, as the Prophet Daniel did his, it is likely he would have told us of it, as the Prophet Daniel doth, who c. 7. 1. tells us that the Vision which he then saw, was in the first year of *Belshasar*, and c. 8. 1. he tells us that the Vision which he then saw, was in the third year of *Belshasar*; and 'tis likely, that if John had received his Visions at several distant times, he would have told us of it, as Daniel doth.

6. There be many differences between the Visions of the Prophet *Esaie*, and the Visions of the Apostolical Prophet *John*;

as, 1. The Prophet *Esaï* saith expressly, that his Visions were in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah* Kings of *Juda*, *Esa.* 1. 1. but *John* makes no mention of any other day that he received his Visions, than on the Lords day, *Rev.* 1. 10. 2. The Visions as well of *Esaï* as of *John*, were when both of them were in a trance; but herein they differ, that the trances of *Esaï* were at distant times, some in one Kings Reign, and some in another Kings Reign, as he himself confesseth, *Esa.* 1. 1. but the trances of *John* were all of them upon the Lords day, and upon no other, *Rev.* 1. 10. 3. The Visions which the Prophet *Esaï* saw concerning *Juda*, and *Jerusalem*, were so many Sermons which he Preached to the people at several times, far distant one from other, and they were so many, and so long, that he could not preach them all in one day, therefore of necessity there was an intermission between his preaching of one Sermon, and the preaching of another: but the Visions of the Apostolical Prophet *John* were not preached Sermons, but mental Revelations which he was to write, and send unto the Churches all at once, and they were not so many, nor so long, but they could be seen, and be written by him too, all in one day. 4. The writings of the Prophet *Esaï*, be but the heads of the Sermons which he preached, the Sermons for the words were a great deal longer; but the Revelation of the Apostolical Prophet *John*, is the full substance of what he saw and heard, without diminution of the words. 5. The Prophet *Esaï* was at liberty to go and preach unto the people, Sermon after Sermon; but the Apostolical Prophet *John* was not at liberty to travel to the Churches, and Preach one day to the Church of *Ephesus*, and another day to the Church of *Smyrna*, and other days to the other Churches, as he must have done, had he preached the Revelation to them, the places being far distant one from another, therefore he was necessitated to write his Revelation to

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the Churches, and send it all together, and his Commission was so to do, *Rev. 1. 11.*

7. There was not any considerable intermission between one Vision and another, excepting onely at the opening of the seventh seal, where there was an intermission (not of *Johns* ecstasie, for he was in the Spirit all that while, but an intermission) of farther *Revelations* for the space of half an hour, and no longer, *Rev. 8. 1.* but between the other Visions there was not such an intermission, but as soon as one was past, the other came immediately without any considerable intermission, as you may read *Rev. 11. 14.*

8. The Book sealed with seven seals, was revealed all at once, and not at several times far distant one from other, *Rev. 5. 1.* now that Book contained in it all the Prophecies in the *Revelation*, as shall be proved when we come unto the tenth chapter.

9. The seven Trumpets were presented to the Apostle all together, *Rev. 8. 2.* and so were the seven vials too, *Rev. 15. 7.* and he did not see one Trumpet in one year, and another Trumpet in another year, nor one Vial in one Kings Reign, and another Vial in another Kings Reign, but he saw them successively all together: and because all the Prophecies in the *Revelation*, from the eighth chapter downward, do belong to these two, therefore they were revealed when they were: The Prophecy in the eleventh chapter, which concerns the two witnesses, doth belong to the sixth Trumpet, and was revealed when that Trumpet was, *Rev. 11. 14.* the Prophecies in the twelfth, thirteenth, and fourteenth chapters, do belong to the seventh Trumpet, and were revealed when that Trumpet was; and the Prophecy concerning the fall of *Babylon* in the seventeenth, eighteenth, and nineteenth chapters, doth belong to the seventh Vial, and was revealed when that Vial was, *Rev. 16. 19.* and consequently all the Prophecies in the

the *Revelation* from the eighth chapter downward, were revealed all together, not at several distant times, but successively one after another, without an interval between the Prophecy which immediately goes before, and the Prophecy which immediately follows after.

10. *Iohn* received all his Visions when he was in the Spirit, and there is no mention that *Iohn* was in the Spirit any other day than on the *Lords day*, *Rev.* 1. 10. and he saith the *Lords day* in the singular number, and not the *Lords days* in the plural number.

11. If *Iohn* received the Visions of the *Revelation* at several distant times; some in one Kings Reign, and some in another Kings Reign, then seeing he returned from exile, as they say, in *Claudius's* time, I would intreat them to tell me, whether every time he received a Vision after *Claudius's* death he were not carried by the Spirit into *Patmos* to receive it, or else received it elsewhere? and seeing he saw the name of the *Beast*, as they say, in *Domitian's* time, whether he were not carried by the Spirit into *Patmos* to see that name, and recarried back again to *Ephesus* after he had seen it? These inventions do not become the Pens of learned men: but if they will suppose or invent such things as these and deliver them for truth, it becomes not any man. to believe such feigned imaginations.

12. *Iohn* received all his Visions in a trance, and how many trances was he in if he received them at sundry times, and not at once? We read but of one trance that he was in, and that was in *Patmos* on the *Lords day*, *Rev.* 1. 9, 10. and therefore he received his Visions all at once before he was out of that trance.

3. *Quest.* Whether the Prophecies of the *Revelation* shall come to pass in Asia, or in Europe?

Ans. The Prophecies were written unto Asia, and not unto Europe,

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Europe, *Rev.* 1. 4. 11. therefore in all likelyhood they have their accomplishment in *Asia* chiefly, if not in *Asia* only.

2. *John* was to write both the things which are, and the things which shall be hereafter, *Rev.* 1. 19. Now by the things which are, is meant the things which are in *Asia*; therefore by the things which shall be hereafter, is meant the things which shall hereafter be in *Asia*.

3. *Christ* himself doth make the chief scene of the Prophecies to be *Asia*, *Rev.* 22. 16. *I Jesus have sent nine Angels to testifie unto you these things in the Churches*, so we read in the *English*, but in the *Greek* 'tis *Ἰηὺ καὶ ἑνκαλησίαις* concerning the Churches, so that the Churches are the scene of the Prophecies, though not the adequate scene of them all, yet the scene of many of them, and the things he writes to them of, are concerning the Churches, or which is all one, they shall befall the Churches; and what is meant by the Churches, but the Churches of *Asia*? *Rev.* 1. 4. 11.

4. To what purpose should he write to *Asia* the fates and destinies of another Country, and not acquaint them with the fates and destinies of their own? But if the scene of the Prophecies be *Europe*, what doth he else but acquaint them with the fates and destinies of another Country, and neglect to tell them the fates and destinies of their own?

5. What be the places which are named in the Prophecies, and made the Scene where they shall be acted? be they not *Jerusalem*, *Sion*, *Babylon*, the *East*, and the River *Euphrates*, and where shall we find these places but in *Asia*? though not in *Asia Minor*, yet in *Asia Major*, and therefore the *Revelation* is concerning both *Asias*, and the things spoken of in the Epistles to the seven Churches are concerning *Asia Minor*, and the Prophecies which follow afterward concerning *Asia Major*,

Rev. 9. 14.

Rev. 11. 2. 3.

Rev. 14. 1.

Rev. 16. 12.

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not including *Asia Minor* from having a share in them also.

6. That which I drive at in this question, is against those which make the chief Scene of the Prophecies to be *Europe*, and will have none of them come to pass in *Asia*, except the Prophecy of the sixth Trumpet, concerning the four Angels which were bound at *Euphrates*; *Rev.* 9. 17. when as the chief Scene of the Prophecies is *Asia*, and but very few of them shall come to pass in *Europe*, and those few are such as are common to them both, such as is the Prophecy of the Resurrection of the dead, of the final Judgment, and of the end of the World, which concern all persons throughout the World, *Rev.* 20, 21, 22, 23, &c.

7. The seat of the Holy War was *Judea*, yet the Soldiers that Warred there against the *Turks*, and *Saracens*, were *Europeans*, and such is the case here; the main seat of the Prophecies is *Asia*, yet the Countries near adjoining may feel the smart of them, as *Europe* felt the smart of the Holy War which was waged in *Judea*.

8. The Prophecy of the final Judgment doth concern all the World; yet the place where it shall be managed, and to which they shall be brought to Judgment is *Judea*: So the Prophecies of the *revelation*, may some of them concern *Europe*, as well as *Asia*, yet the Scene in which they shall be acted, is rather *Asia* than *Europe*.

4. Quest. Whether the Prophecies of the Revelation be of a long continuance, or a short?

Ans. If all the Prophecies of the *Revelation* be of a short continuance, God hath left his Church without a Prophecy to the end of the World, for there is no Prophecy which doth reach so far, except *Daniel* or the *Revelation*; but they say the Prophecies of *Daniel* ended with the destruction of *Jerusalem*, and if the *Revelation* ends then too, or a little after,

after, where have we a Prophecy to the end of the World?

2. We have a Prophecy in the fifth seal, which begins with *How long Lord, Holy and true*, *Rev. 6. 10.* therefore 'tis a long time before that Prophecy of the fifth seal is to begin, and consequently it is a long time before the Prophecies of the four first Seals shall have an end.

3. We have in the twentieth chapter, a Prophecy of a thousand years long; now a thousand years are not of a short, but of a long continuance.

4. There is but a little space, it may be less than a year, between the thousand years, and the last Judgment, *Rev. 20. 3.* and there is also set down what shall come to pass in that little space, to wit the insurrection, and destruction of *Gog* and *Magog*, *Rev. 20. 7, 8, 9, 10.* therefore the *Revelation* is a Prophecy reaching to the last Judgment.

5. We have in that twentieth chapter, a Prophecy of the last Judgment it self, and a large description of it, from the eleventh verse, to the end of the chapter, therefore the *Revelation* is a Prophecy reaching not only to the last Judgment, but takes the last Judgment in to boot.

6. We may go a little further, and say, that in the one and twentieth, and two and twentieth chapters, we have a Prophecy of the new *Jerusalem*, the eternal City of the blessed, and of the *Lake of fire*, burning with Brimstone, the everlasting habitation of the damned; therefore the *Revelation* reacheth not only to the last Judgment inclusively, but goes beyond it, and speaks in general of what shall come to pass afterward.

Lastly, If the Prophecies of the *Revelation* were of short continuance, what is the reason that *Christ* is not come to Judgment all this while? is it not because the Prophecies of the *Revelation* which goe before it, are not yet fulfilled? for if

they were, *Christ* would come to Judgment presently, and not defer his coming a moment longer; and if *Christ* should come to Judgment to morrow, the Prophecies of the *Revelation* which go before it, would be fulfilled before to morrow; and if *Christ* should defer his coming until another year, or until another age be over, it is because the Prophecies of the *Revelation* which go before his coming will not be fulfilled before. I will not take upon me to determine when the day of Judgment shall begin, but my opinion is, 'tis farther off than many men suppose, it may be six thousand years from the Creation of the World shall be expired first, and the seventh thousand shall be the day of Judgment; and he that lives two hundred, or three hundred years hence, and finds that *Christ* is not then come to Judgment, let him know the reason is, because the Prophecies of the *Revelation* which go before that day, are not then fulfilled, and that *Christ* will defer his coming till they be: And as when he suffered on the Cross, he remained alive upon the Cross till all things were fulfilled, and then gave up the Ghost, *Ioh. 19. 28. 30.* so *Christ* will not come to Judgment, but abide in Heaven, where he is, until the Prophecies of the *Revelation* be fulfilled which go before that day; and as soon as that is done, then *Christ* will come to Judgment and not defer it any longer, as we may read, *Act. 3. 21.* And if it shall be asked of me what Prophecies of the *Revelation* be yet behind, and unfulfilled? I answer, there is the destruction of *Gog*, and *Magog*, *Rev. 20. 8, 9.* there is the thousand years in the same chapter, there is the destruction of the *Beast*, and *false Prophet*, *Rev. 19, 20, 21.* there is the destruction of *Babylon*, *Rev. 17, and 18.* and for ought we yet know, all the Prophecies in the *Revelation*, from the first Seal to the end of the Book are yet to be expected.

ob. But what then is the meaning of the words *Rev. 1. 1.*

ἃ δὲ ῥῆμας ἐν τάχει, things that must shortly come to pass, do not these words imply that all the Prophecies of the Revelation were shortly to begin, and speedily to have an end?

Ans. The words *Rev. i. 1.* are not to be extended to all the Prophecies in the Book, but to the things spoken of in the Epistles to the seven Churches, and no farther; and the meaning of them is, that the things spoken of in the Epistles to the seven Churches were shortly to begin, and speedily to have an end, but the Prophecies which follow afterward in the Book sealed with seven Seals, were not to begin so soon, nor speedily to have an end. 2. There is a manifest opposition, between *ἃ δὲ ῥῆμας ἐν τάχει, things which must shortly be done,* *Rev. i. 1.* and *ἃ δὲ ῥῆμας μετὰ ταῦτα, things which must be done hereafter,* *Rev. 4. 1.* now the latter of these, that is, *the things which must be done hereafter,* mentioned *c. 4. 1.* is the preface to the Prophecies contained in the following chapters; therefore the first of these, *the things which must shortly be done,* mentioned *c. 1. 1.* is the preface to the things spoken of before in the Epistles to the seven Churches, contained in the three first chapters, and to end where they do end. And I find that some are of the mind, that the Vision of the seven Churches was written first, and sent unto the Churches by it self before any of the rest was written, or revealed unto John; and if that were true, it were then out of question, that the words *c. 1. 1.* are a preface to the three first chapters, and not unto the whole Book. But 3. Suppose the words *c. 1. 1.* *ἃ δὲ ῥῆμας ἐν τάχει, things which must shortly be done,* are to be extended to the whole Book, as a Preface thereunto; upon that supposition, I say, the meaning of them is, not that all the Prophecies of the Revelation are of a short continuance, but the meaning rather is, that they shortly shall begin, but after they are once begun, they are to be of long continuance before they have an end; for they

are to reach to the last Judgment, and beyond it too, *Rev.* 20. 12, 13, 14, 15. *Rev.* 21. 1, 2, 3, &c.

5. Quest. Whether the scope of the Revelation be to comfort the seven Churches of Asia, against the persecution of the Jews, by acquainting them with their destruction near approaching?

Ans. 1. The destruction of the Jews was past before the Revelation was made known to John, the one was in the time of *Vespasian*, the other in the time of *Domitian*.

2. John knew of the destruction of the Jews before he was banished into *Patmos*, but he knew not of the Revelation till after he was there.

3. Christ had sufficiently foretold his Disciples of the destruction of the Jews in his life-time, *Mat.* 24. *Mark.* 13. *Luk.* 21. and therefore there needed not a second Revelation of the same thing to John again.

4. There is not one Syllable of the destruction of the Jews by *Vespasian*, in all the Revelation. That Prophecy *Rev.* 11. 13. is not meant of the destruction of the Jews, but of the Gentiles rather, and is not yet fulfilled.

5. There is not one Syllable of consolation to the Churches, taken from the destruction of the Jews near approaching.

6. The Epistles to the seven Churches are not spent in consolations taken from the destruction of the Jews near approaching, but in reproofs and menaces for their sins, threatening them with their own destruction, unless they did amend, as you may see, *Rev.* 2. 4, 5, 14, 16, 20, 22, 23. *Rev.* 3. 2, 3, 15, 16.

7. The destruction of the Jews did not terminate the persecution of the Christians, but they were persecuted afterward more than they were before, and there was but one general persecution before the destruction of *Jerusalem* by *Vespasian*, and that was in the Reign of *Nero*, but

but there were nine general persecutions afterward.

8. If any will extend the destruction of the Jews to the time of *Adrian*, this will not terminate the persecutions of the *Christians* neither, for there were but three persecutions before his time, the fourth was in his Reign, and there were six persecutions afterward.

Disputation II.

1. Quest. *Whether the six first Seals were fulfilled in Judaea, at and before the destruction of Jerusalem by Vespasian?*

Ans. No Prophecy is fulfilled before it be revealed: but these six first Seals were revealed to *John* in the Reign of *Domitian*, and therefore not fulfilled at and before the destruction of *Jerusalem* by *Vespasian*.

2. No man was ever cast into a trance to behold things which he was told of before: but *John* was told by *Christ* in his life-time, the things which should happen in *Judea* at and before the destruction of *Jerusalem*, by *Vespasian*, therefore he was not cast into a trance for such a Revelation.

3. No man did write the Prophecies of the Revelation, except *John*: but if the six first Seals be meant: of the things which shall happen in *Judea*, at and before the destruction of *Jerusalem* by *Vespasian*, *Matth.* *Mark*, and *Luke* did write thereof, as well as *John*, and that more copiously and plainly than is here delivered, see *Mat.* 24. *Mark* 13. *Luk.* 21.

4. No Prophecy is of things usefess, or needfess: but if the six first Seals be meant of the affairs of *Judea*, at and before the destruction of *Jerusalem* by *Vespasian*, this Prophecy might very well have been spared, for it was well known before, and *John* might have said unto the Angel which shewed him these things,

things, Why am I cast into a trance, and made believe that I should see things which no man ever saw before, and of such concernment as no man in Heaven, or in the earth, or under the earth was counted worthy to reveal save *Christ* alone; and now I have seen the six first Seals opened, of this so highly praised, commended, magnified, and extolled prophetical Book, as no Book ever was the like, alas! what am I the better for it? I have seen no more than I knew before.

5. Let us take a view of the several Seals in order, and we shall find that not any one of them was fulfilled in *Judea*, at or before the destruction of *Jerusalem* by *Vespasian*, as some would make us believe they were.

Begin we with the first Seal, which is a Prophecy of a *white Horse*, and he that sat thereon, had a *Bow*, and a *Crown*, was given unto him, and he went forth conquering, and to conquer, but no such thing was fulfilled in *Judea*, at or before the destruction of *Jerusalem* in a literal sense, which is the cause they fly unto a mystical, and understand the Prophecy of the conquest of the Gospel: but it will not serve their turn, for the Scene of the Gospel is the World, and not the narrow confines of *Judea*, from whence it was removed before this Prophecy was revealed, *Mat. 21. 43. Act. 13. 46*. To which may be added, that the first Seal ends before the second Seal begins, but the Gospel shall continue to the Worlds end.

The second Seal, is a Prophecy of a *red Horse*, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great *Sword*, but when was this Tragedy acted in *Judea*? The intestine slaughters of *Jews* among themselves will not amount unto a War, and if they would, yet they were not such noted ones, nor so numerous as these shall be, to which
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may be added, that the rider on this Red Horse was to take peace from the earth, which word is too large to be confined to the narrow compass of *Jerusalem*, where the *Zelots* slew their Brethren, not on Horse-back, but on Foot, and the *Sicarii* had not great Swords as this Rider had, but short Pocket Daggers to slay men with, a weapon fitter for Thieves and Robbers, than such noted Warriors as this Prophecy aimeth at.

The third Seal, is a Prophecy of a *Black Horse*, and he that sat on him, had a pair of balances in his hand. And I heard a voice in the midst of the four Beasts say, *A measure of Wheat for a penny, and three measures of Barley for a penny, &c.* which words are either meant of Famine, or of civil Justice; but the broiles, and tumults in *Judea* would not suffer civil Justice to be used. And if we understand this Prophecy of Famine, where shall we find a noted Famine in *Judea*? except that which *Agabus* spake of, *Act.* 11. 28. or that which happened in the City, in the time of the Siege: but neither of these can be meant in this place; not the first, because the adequate Scene of that Famine was not *Judea* but the World, and the time when it happened, was in the second year of *Claudius*, which was before *Johns* banishment into *Patmos* as themselves confels; and not the second, for the like reason, because it came to pass at the Siege of the City, by *Vespasian*, which was before the Prophecy was revealed to *John*, which was in the Reign of *Domitian*. To which may be added, that this third Seal begins when the second Seal doth end, but the slaughters which the *Zelots* committed in the City, were not ended when the Famine did begin, but the Famine was the occasion that they slew the people which denied them bread. Add we further that a *Chenix* was no *Jewish* measure, and therefore the Prophecy was not fulfilled in *Jerusalem* in the time of the Siege, but is to be

be sought for in those places where a *Chenix* is used.

The fourth Seal, is a Prophecy of a pale Horse, and his name that sat on him was Death; and Hell followed with him, and power was given unto them over the fourth part of the earth, to kill with Sword, and with hunger, and with death, and with the Beasts of the earth; but when was this Prophecy fulfilled in *Judea*? for either this Seal is the same for substance with the two former, or a distinct Seal from them both. If they say it is the same for substance with the two former, then seeing the two former were not fulfilled in *Judea*, this Seal was not fulfilled there neither, and if it be so, that this Seal is the same with the two former, then there are but six Seals in all, and not seven. But if they say that this Seal is distinct from the two former, then besides the great Sword mentioned in the second seal, they must find out another Sword for this Seal, and besides the Famine which they suppose is meant in the third Seal, they must find out another Famine for this Seal which as yet they have not done. To which may be added, that the Scene of this Prophecy is the fourth part of the earth, and therefore not *Judea* which is but a corner of the earth, much less the tetrarchy of *Galilee*, which is less than the former; for though the Sword was in *Galilee*, and the War began there, yet when was there a Famine in *Galilee*? when was there a Pestilence in *Galilee*? and when were men slain with wild Beasts in *Galilee*, or in any other Region of *Judea*? Doth not *Eusebius* say, that when the City was taken, the handiomest were reserved for triumph, the rest that were above seventeen years of age were sent bound to *Egypt*, to be Slaves there, others dispersed in the Provinces to be torn asunder by wild Beasts, so that the Scene where this was done is not *Judea*, but the Provinces afar off.

The fifth Seal, is a Prophecy of the Souls under the Altar,
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of them that were slain for the word of God, and for the testimony which they held, &c. v. 9, 10, 11. but where shall we find any Martyrs in *Judaea* before the destruction of *Ierusalem*, except *Stephen*, and *James* the Brother of *John*, and *James* the Brother of the Lord. and those that were slain by *Paul* before his Conversion, *Act.* 9. 21. *Act.* 22. 4. *Act.* 26. 10. but all these are too few to make up such a number of Martyrs as the Prophecy aimeth at, for they were without number, *Rev.* 7. 9. Besides, the Prophecy speaks of two ranks of Martyrs, first the souls under the Altar that cried to God for vengeance; secondly their fellow Servants, and their Brethren upon earth, that should be killed as they were: now if these men can find these Martyrs in *Judaea*, before the destruction of *Ierusalem*, and tell me who the first and second ranks were, I will hearken to them. The multitude of these Martyrs plainly shews, that they were not all slain before the destruction of *Ierusalem*, and the words which they used in their cry, *How long Lord, Holy and true*, do also shew that it is a long time before they make their cry, and longer than that before their fellow Servants, and their Brethren suffer as they did, and longer than both before the vengeance which they cry for comes to pass. Let men consider what they say, doth the Prophecy speak only of the Martyrs which were slain in *Judaea*, before the destruction of *Ierusalem*? then it speaks but of three Martyrs, besides those which were slain by *Paul*, and no more: but if they say that others be included which were slain in other places, then the adequate Scene of the Prophecy is not *Judaea* but the World: but take we all the Martyrs that were slain in the World, before the destruction of *Ierusalem*, and the number is too few, and the time too short to include all the Martyrs which the Prophecy speaketh of.

The sixth Seal, is a Prophecy of Eclipses of the Sun, and
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Moon, for the Sun became black as sackcloth of hair, and the Moon became as blood, v. 12. but there was but one Eclipse of the Moon, between Christs Ascension, and the destruction of Jerusalem, and that was in the sixth year of *Claudius*, which was before the Prophecy was revealed, for they say themselves it was not revealed till the ninth year of *Claudius*, and we say it was not revealed till the fourteenth year of *Domitian*; but take which of these you will, it comes all to one effect as to this matter, for the Eclipse was in the sixth year of *Claudius*, and so before the Prophecy was revealed, which way soever we take, and there were but two Eclipses of the Sun, whereof the first was in the fifth year of *Claudius*, before the Prophecy was revealed by their own confession, the other was in the sixth year of *Nero*, which was more visible at *Rome* than at *Jerusalem*, where the Stars were seen at the time of the Eclipse, and the Eclipse it self was seen in the midst of their Sacrifices, which the *Senate* caused to be made for the death of *Agrippina* who was slain by her Son *Nero*; so that if it portended any thing at all, it was rather against *Rome* than *Jerusalem*. But every one of these Eclipses were but natural, such as come to pass now a days every year by the natural course of the Sun and Moon, and Astronomers can Prognosticate of them before-hand: but it is more likely that the Eclipses which the Prophecy speaks of be supernatural, such as that was at our Saviours passion, where the Sun was Eclipsed, the Moon being at the full, when as a natural Eclipse doth always happen at the change of the Moon. It follows in the text, *And the Stars of Heaven fell unto the earth, even as a Fig Tree casteth her untimely Figs when she is shaken of a mighty wind*, but if this were done in *Judas*, at or before the destruction of *Jerusalem*, who took up these Stars, and shewed them to *Vespasian*? They cannot say that these Stars are mystically to be understood, for they themselves

selves understand them literally of meteors: but that there did such meteors fall from Heaven upon *Judea*, and in such a Multitude as the Text speaks of, either at or before the destruction of *Jerusalem* by *Vespasian*, History is too lame to bring us tidings of it. *And the Kings of the earth hid themselves*, but there were no Kings in *Jerusalem* at the time of the Siege, and the great men, and the rich men, and the bond-men, and the free-men that were in it at that time hid themselves, not for fear of *Christ* and his wrath, as the men whom the Prophecy speaks of shall, but for fear of *Vespasian* and his Army. The conclusion therefore is, that this Prophecy was not fulfilled in *Judea*, either at or before the destruction of *Jerusalem* by *Vespasian*, but is yet to be expected.

2. Quest. *Whether the first Seal be a Prophecy of the Preaching, and prevailing of the Gospel?*

Ans. 1. No good reason can be given for such an exposition.

2. The Gospel was preached in all the world for a witness to all Nations, and prevailed very much among them before this Prophecy was revealed, *Mat. 24. 14. Mark 13. 10.*

3. There is nothing in the Prophecy which is an emblem or symbol of the Gospel, but of War and Victory very fitly.

4. By this reckoning this Seal shall never have an end, until the Church on earth hath an end, for the Gospel, and the preaching of it shall continue unto the Worlds end, and the Gates of Hell shall not prevail against it, *Mat. 28. 20. Mat. 16. 18.*

5. By the Lamb which opened the first Seal, is meant *Christ*; therefore by the Rider on the white Horse is meant some other person. *Christ* was the revealer, and he that sat upon the white Horse, is the person revealed, the executioner of the Prophecy.

6. Christs Crown was given unto him before this Prophecy was revealed to *John*, but this Rider on the white Horse who ever he be, was to receive his Crown after ward by virtue of this Prophecy.

7. What Christ doth undertake, he doth bring to pass, and not desist before the work be finished, but this Rider who ever he be, *went forth conquering, and to conquer*, that is, did conquer some, and had a mind to conquer more, but did not finish the work.

8. Christ did threaten the Church of *Ephesus* to take the Gospel from them, *Rev. 2. 5.* therefore he doth not Prophecy in this Seal, that the Gospel should continue and prevail among them, the event doth shew the contrary at this day, for the Gospel is removed from thence, and from all the seven Churches to whom this Prophecy was sent.

3. Quest. *Whether the third Seal be a Prophecy of Famine, or of civil justice?*

Ans. 1. Famine is Prophecied of in the next Seal, therefore not in this.

2. Balances are not an emblem or symbol of Famine, but of civil Justice rather.

3. To eat bread by weight is a sign of Famine, *Ezek. 4. 16.* but if a measure of the finest grain be to be bought for a penny, and of courser three measures, men should not be afraid of such a Famine, saith Dr. *Mayer* p. 316, 317.

4. A measure of fine flour for a Shekel, and two measures of Barley for a Shekel was a Prophecy of plenty in the Gates of *Samaria*, *2 King. 7. 1.* Why may not a measure of Wheat for a penny, and three measures of Barley for a penny be a Prophecy of plenty too, or at least of sufficiency if not of plenty? It is certain that a Shekel was much bigger than a penny, for a penny was but seven pence half penny of our money, but a Shekel was fifteen pence at least: but whether

ther and were more than $\chi\omicron\upsilon\iota\zeta$, the measure 2 King. 7. 1. more than the measure Rev. 6. 6. or how much bigger it was is very uncertain.

5. The word *Chanix* which we translate measure, was as well a great measure as a small. Now they which understand this Prophecy of Famine, say that *Chanix* was a small measure, and did contain so much Wheat as would suffice a man for one day and no more, and they say a penny was as much money as a man could earn in one day, and no more. Now as for the word penny, it is true, it was as much money as a man in those times could earn in one day, as may appear, *Mat. 20. 2.* but as for the word *Chanix* it was no certain measure, but varied in respect of Nations, places, and men, and was as well a great measure as a small, of which see Mr. Mede *Comment. Apocal. p. 21.* Yea *Crispin* in his *Lexicon*, makes $\chi\omicron\upsilon\iota\zeta$, to be half a bushel, and the *Septuagint Ezek. 45. 10, 11.* make it to be as much as the Hebrew $\pi\epsilon$ which is as much as half a Bushel.

6. Suppose *Chanix* be a small measure and to contain a quart as some would have it, and no more, yet here is no great Famine for all that, as was in *Jacobs* time, when there was no Corn to be had for money in the Land of *Canaan*, but they were forced to travel into *Egypt* to buy them Corn, *Gen. 42. 2.* Here be also three measures of Barley for a penny, and that would serve a man three days, and here be three measures of Barley for another penny, and that would serve a man three days more, and if he had a mind to eat wheaten bread there were four days more in the week, wherein he might labour to provide him wheat and other commodities which he wanted.

4. Quest. Whether the Prophecy of the sixth Seal be literally to be understood?

Ans. 1. Where a literal sense may stand, an allegorical may

may not be used: but here a literal sense may stand: therefore.

2. A *Revelation* cannot be a *mystery*, nor a *mystery* a *Revelation*, they are as contrary each to other, as light is to darkness: but the Prophecy in this Seal, and all others in this book are a *Revelation*: therefore not a *mystery*, nor *mystically* to be understood.

3. Where things are *mystically* to be understood, they are afterward interpreted in this Book, or in other Texts of Scripture which speak of the same or the like matter, as *Rev.* 1. 20. *Rev.* 17. 7, 8, 9, &c. *Dan.* 7. 17. 23, 24. but here being no such interpretation, the Holy Ghost hath left it to be understood literally.

4. The same or the like things in other places are literally to be understood, as *Isa.* 2. 31. *Mat.* 24. 29. *Mark.* 13. 24, 25. *Luk.* 21. 25, 26. and why may they not as well be literally understood in this?

5. *Quest.* When these Seals were to begin, and when to have an end? or whether they be already past, or yet to be expected?

Ans. 1. It is said in the beginning of the fifth Seal. *How long Lord, Holy and true,* therefore 'tis a long time ere the fifth Seal is to begin, and consequently it is a long time before the four first Seals have an end.

2. It is said in the close of that Seal, that they should rest yet for a little season, until their fellow Servants, and their Brethren which should be killed as they were, should be fulfilled, therefore that Seal is to continue but a little season after the cry of the souls is over, and consequently the seven Trumpets which contain Gods Judgments on their persecutors are to come shortly after.

3. The sixth Seal is a Prophecy of the signs which Prognosticate the day of Judgment, and the second coming of Christ to be near at hand, *Mat.* 24. 30. *Mark* 13. 26. *Luk.* 21. 27, 28. there-

therefore the fifth Seal is to continue, and the Saints to suffer under it till those signs begin; and because those signs are not yet begun, therefore the fifth Seal is not yet fulfilled.

4. From the coming of those signs unto the day of Judgment is but a short time, as our Saviour also saith, *Mat. 24. 33.* therefore all the Prophecies in the *Revelation*, from the sixth Seal, to the nineteenth chapter, *v. 11.* where the day of Judgment doth commence, are to continue but a short time, and consequently it is a long time before the four first Seals do end, and for ought we know, it is a long time before any of them shall begin.

5. The opposition between the words *à δὲ ῥῆμα ἐν τάχει*, things that must shortly come to pass, *Rev. 1.* and the words *à δὲ ῥῆμα μετὰ ταῦτα*, things that must be done hereafter, *Rev. 4. 1.* intimate so much. The first are a Preface to the things spoken of in the Epistles to the seven Churches, and shew they were to begin shortly after *John's* time; the second are a Preface to the Prophecies in this chapter, and in the chapters following, and shew they were not to begin so soon, but a long time after.

6. The conjectural expositions of these Prophecies signify as much, for time is the best interpreter of Prophecies, and if these Prophecies were fulfilled already, men would not speak upon conjecture, nor write so variously and uncertainly of the meaning of these Prophecies as they do.

CHAP. VII.

The Prophecy of the Sealed which were to be secured from suffering.

1. **A**Nd after these doleful sights were over, I saw farther what should come to pass in the time of this Prophecy before the
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the seventh Prophecy should begin, to wit that four Angels should stand upon the four corners of the earth, upon each corner one, which should have power over the four winds that be in the earth to let them loose, or to keep them in, that they should not blow upon the earth, nor upon the Sea, nor upon the Trees, but as they pleased.

2. And I saw that another Angel should then come with a Commission from the East, and bring the Seal of the living God along with him, and that he should cry with a loud voice to the four Angels which had power to hurt the earth, and the Sea.

3. Saying. That they should not hurt the earth, *Ezek. 9. 4, 5, 6.* nor the Sea, nor the Trees, until we have sealed the Servants of God in their fore-heads.

4. And I heard the number of them which were to be Sealed, and they were a hundred and fourty and four thousand young men of the Jewish Nation, which are to be reckoned in this manner.

5. Of the young men of the tribe of *Juda*, shall be sealed twelve thousand, of the young men of the tribe of *Reuben*, shall be sealed twelve thousand, of the young men of the tribe of *Gad*, shall be sealed twelve thousand.

6. Of the young men of the tribe of *Aser*, shall be sealed twelve thousand, of the young men of the tribe of *Naphthali*, shall be sealed twelve thousand, of the young men of the tribe of *Manasse*, shall be sealed twelve thousand.

7. Of the young men of the tribe of *Simeon*, shall be sealed twelve thousand, of the young men of the tribe of *Levi*, shall be sealed twelve thousand, of the young men of the tribe of *Issachar*, shall be sealed twelve thousand.

8. Of the young men of the tribe of *Zabulon*, shall be sealed twelve thousand, of the young men of the tribe of *Ephraim*, shall

shall be sealed twelve thousand, of the young men of the tribe of Benjamin, shall be sealed twelve thousand.

The Prophecy of the blessedness of the not sealed Martyrs after death.

9. But let any should be discouraged from suffering for the cause of Christ, because they be not sealed, and secured from suffering as the other were, there was presented unto me the great felicity, and transcendent bliss, which the Martyrs should enjoy in Heaven at the same time that the sealed ones should be secured on earth; and I saw they should be more in number than the other were, to wit an exceeding great multitude which no man could number, of all Nations, and kindreds, and people, and tongues, which should stand before the Throne of God, and before the Lamb in white robes of Glory, and Palms of triumph in their hands.

10. Where they shall laud, and praise the Lord for that Heavenly Glory, and felicity which they shall be in at this time, acknowledging, and saying, Salvation proceedeth from the Lord our God which sits upon the Throne, and from Jesus Christ the Holy Lamb, and to them be it ascribed for evermore.

11. And not only they themselves, but also all the Holy Angels which are in Heaven, shall laud, and praise the Lord for that Heavenly bliss and happiness which the Martyrs shall have in Heaven at that time when the sealed ones are sealed on earth.

12. Saying, Amen, Blessing, and Glory, and Wisdom, and Thanks, and Honor, and Power, and Might be ascribed to the Lord our God for evermore.

13. And that I might understand the meaning of the Vision, one of the four and twenty Elders asked of me, saying, What be these comely persons, whom thou seest arrayed in white robes of Glory, and Palms of triumph in their hands, and from whence came they to that blessed State, and tran-

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scendent degree of happinels which thou seest them now to have?

14. And I said, Ah Sir, thou knowest who they are, and I would learn of thee who they be, and from whence they came to that blessed State, and transcendent degree of happinels which I see them in at this time, and what it was that brought them hither. Then he said unto me, These be the Holy Martyrs of the Church which were in great affliction in the World, and suffered death for the cause of Jesus Christ, and shed their blood for professing of his Gospel, for this cause it is that they be now in white robes of Glory which were made so by his blood, and are given them as a reward for their suffering for him.

15. For this cause it is that they be now before the Throne of God, and serve him in the Church Triumphant, as in their life-time they did in the Church Militant, and God shall dwell with them, and be their God.

16. They suffered hunger heretofore, but now they suffer it no more, they suffered thirst heretofore, but now they shall suffer it no more, they suffered persecution heretofore, but they shall suffer it no more.

17. For Jesus Christ shall feed them with his Heavenly Food, and give them drink of his Heavenly Well, and God shall wipe all tears from off their eyes, so that no sorrow shall come near them.

Disputation III.

1 Quest. *Whether the sealed ones be the Jews, and they only?*

Ans. 1. The tribes of the Children of Israel be usually the Jews only, as Gen. 49. 16. 28. Exod. 24. 4. and so in other places; but the sealed ones here mentioned are one hundred forty and four thousand of all the tribes of the Children of Israel, v. 4.

2. Where

2. Where the tribes of *Israel* are distinctly reckoned by their names, there the *Jews* are meant, and they only, as *Gen.* 49. 3. 5. &c. *Numb.* 1. 5, 6, &c. *Numb.* 10. 14, 15, &c. *Numb.* 34. 19, 20, &c. *Dent.* 33. 6, 7, &c. *Jos.* 21. 4, 5, &c. but here the tribes of *Israel* are distinctly reckoned by their names, of the tribe of *Juda*, of the tribe of *Reuben*, of the tribe of *Gad*, &c.

3. Where the tribes of the Children of *Israel* are distinguished from the *Gentiles*, there the *Jews* are meant and they only; but here the tribes of the Children of *Israel* are distinguished from the *Gentiles*, v. 9.

4. If by the tribes of the Children of *Israel* be not meant the *Jews* only, how shall we know when they are only spoken of in Scripture? and when not? or whether they be only spoken of by that name at all?

5. I find that the word *Israel* is sometimes put for *Jacob*, *Gen.* 32. 28. sometimes for the whole Nation of the *Jews*, *Exod.* 5. 2. sometimes for the ten tribes only, *Hos.* 4. 15. sometimes for the Godly People of that Nation, and no more, *Rom.* 9. 6. *Gal.* 6. 16. But if any one can find, that by that word is meant the Godly *Gentiles* only, or the Church of God in general consisting both of *Jews* and *Gentiles*, let him cite the place, and prove it so to be, and I will be of his mind.

6. The tribe of *Juda* is not the tribe of *Reuben*, nor the tribe of *Reuben*, the tribe of *Gad*, &c. and if by these words we understand the *Gentiles*, what Nation shall we understand by the tribe of *Juda*? what Nation by the tribe of *Reuben*? and what Nation by the tribe of *Gad*? and so of all the rest. And if it be said, That by the tribe of *Juda*, is meant the tribe that doth confess God, and by the tribe of *Reuben*, the tribe that doth behold the Son, and by the tribe of *Gad* and *Asser* a blessed company, what is this but to turn the proper names of men into appellatives, and to confound the tribes one with another? and make no distinction at all between them? For

Reuben doth confess God as well as *Juda*, and *Juda* doth behold the Son by Faith as well as *Reuben*, and both of them are a blessed company. Yea, it were to make but one tribe of all the twelve, for all the twelve tribes do confess God, and behold the Son by Faith, and all the twelve tribes are a blessed company, and not one or two only. And if we should translate the Hebrew proper names of men, and put them into appellative, as the first of *Matthew*, and the third of *Luke*, and as some would have it the nine first Chapters of the first Book of *Chronicles*, we shall make mad translation of the Bible, and meer nonsense of the Scripture.

-7. If by the tribes of the Children of *Israel*, be meant the Church in general, then by the tribe of *Juda*, is meant some Church or other in particular; and if so, then let me request them to tell me what that Church is? what Church is meant by the tribe of *Juda*? what Church by the tribe of *Reuben*? and what Church by the tribe of *Gad*? and so of all the rest. But to these questions they have hitherto held their peace.

2 Quest. Whether the definite number of the Sealed be definitely to be understood?

Ans. 1. If the definite number of the sealed be put for an indefinite, how shall we know when such a number is definitely to be understood? and when not?

2. A whole number, such as 10. 20. 30. 40. and the like, may be taken indefinitely, and is so taken in this Book, *Rev.* 2. 10. but a broken number, such as 120. 130. 140. and the like, are never so taken. Now the number of the sealed is a broken number 144000, and so is 42 a broken number, and 1260 a broken number, and such numbers are never taken indefinitely. See Annotations of certain Learned Divines, *Rev.* 11. 3.

3. Where a number is opposed to an indefinite, it is definitely

nity to be understood; but the number of the sealed is opposed to an indefinite, v. 9.

4. Where a number is exactly told, and total'd it is definitely to be understood: now the number of the sealed is exactly told, and total'd, and when he saith, v. 4. *i heard the number of them which were sealed*, his meaning is, he heard the total number of them, after they were told, and the total number was 144000, neither more nor less: and when afterward he saith, *i beheld, and lo a great multitude which no man could number*, his meaning is, they were not told, and summed up as the former were, and therefore he could not set down the just number of them, as he had done of the other.

3 Quest. *Whether all the Jews were sealed, or but some only?*

Ans. 1. The number of the sealed were one hundred forty and four thousand, and no more; but if all the *jews* were told, and total'd, they would far exceed that number, Hof. 1. 10.

2. There be as many sealed of one tribe as of another, but it is not likely, that at the execution of the Prophecy, there shall be no more persons living of one tribe than of another. We read Numb. 1. 21. 23. 25. that when the tribes were numbred, the Children of *Simeon* were more than the Children of *Reuben*, and the Children of *Reuben* were more than the Children of *Gad* at that time, and so of other tribes there spoken of some were more than others; and so of every tribe that shall be sealed at the execution of this Prophecy, it is likely, that some tribes have more than others living upon earth, and not that every tribe hath just twelve thousand persons living at the time of sealing, and no more.

3. All the *Jews* cannot be sealed because the whole tribe of *Dan* is left out, and not any one of them sealed.

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4. It is likely that in the opposite number to the sealed, there be some *Jews* among them, and that they likewise are included under all *Nations, and Kindreds, and People, and Tongues* mentioned *v. 9.* and not the *Gentiles* only.

5. If all the *Jews* should be sealed at this time, then from the time of this sealing none of them could suffer Martyrdom; but we find afterward that many of them suffer Martyrdom for the Faith of *Christ* under the Beast, *Rev. 12. 17. Rev. 13. 7.*

6. The first Fruits are less than all; but these sealed ones are the first Fruits and no more, *Rev. 14. 4.*

7. It may well be thought that these sealed ones be men, and not women, and that for these reasons. 1. Because it is not usual in Scripture, to count the number of men and women, but of men only: thus when they went into *Egypt* the men are counted, and not the women, *Gen. 46. 8, 9, &c.* and again when they came forth of *Egypt*, the men were counted, and not the women, *Numb. 1. 2. 20, 21. &c.* and so the like in other places, the males are counted, and not the Females, *Ezra 2. 2, 3, &c. Nehemiah 7. 7, 8, 9, &c.* and therefore these that are counted here, be only Males, and not Females. 2. The first Fruits that were dedicated to God of men, and of Beasts, were the Males only, and we may not think that the first Fruits were only of vegetables, for then these sealed ones could not be first Fruits, as they are said to be, *Rev. 14. 4.* but the first born of men and Beasts were first Fruits as well as vegetables, *Exod. 22. 29, 30.* and such were males only, *Exod. 34. 19, 20. Exod. 13. 2. 12. 15.* Now these sealed ones are called the first Fruits to God, and to the Lamb, *Rev. 14. 4.* not in respect of sanctification, as all believers are, *1am. 1. 18.* but by peculiar dedication to God, and to the Lamb, as the first born were, and therefore they be Males only. 3. Because these are said to be redeemed

redeemed from among men, *Rev.* 14. 4. Now what redemption is this? not the common redemption, by the blood of Christ from sin, and condemnation which belongs to all the elect in general, but the peculiar redemption of the first born which belongs to the Males only, *Exod.* 13. 2. 12. 13. 15. *Exod.* 34. 19. 20. Lastly, because it is said, *Rev.* 14. 4. These are they which were not defiled with Women, and therefore they be men, and not women; and what kind of defilement doth he mean? not a spiritual defilement with *Idols*; which is as much as to say, that these men be not *Idolaters*, nor yet a carnal defilement with *Harlots*, which is as much as to say, that these men be not *Adulterers*: but a ceremonial defilement with *Wives*, which is as much as to say, that these men be *Virgins*, and unmarried persons, and had not known a woman, of which kind of defilement see *Exod.* 19. 15. *1 Sam.* 21. 4. 5. *1 Cor.* 7. 5.

4 Quest. *What kind of Seal is meant in this place? whether the Seal of Sanctification, or of corporal preservation?*

Ans. 1. The seal of sanctification is not committed to the Angels, but to the Spirit of God, *Eph.* 4. 30. but the seal here spoken of, is committed to the Angels, *v.* 2, 3.

2. The seal of sanctification is chiefly inward in the heart; but this here spoken of, is only outward in the forehead, *v.* 3.

3. They are called the Servants of God before that they be sealed, *v.* 3. and therefore they are sanctified before this seal is given unto them.

4. The seal of sanctification is a common seal, and doth belong to all believers; but this is peculiar to the persons here spoken of.

5. The seal of sanctification doth not exempt from bodily danger, *Rev.* 11. 7. *Rev.* 13. 7. But this is therefore given them, that their bodies might not be hurt,

Rev.

Rev. 9. 4. see the like Ezek. 9. 4, 5, 6. Exod. 12. 13. Gen. 4. 15.

6. The seal of sanctification is given successively in all ages of the World; but these are sealed all at once in one day.

7. The seal of sanctification is given by degrees to some more, to others less; but these are all sealed alike, one as far forth as another.

8. The seal of sanctification doth admit degrees after it is given, and a man is sanctified more at one time than another, 2 Pet. 3. 18. but these were sealed as much at one time as another: and as the mark which Cain had, Gen. 4. 15. and which the men in Jerusalem had, Ezek. 9. 4. did not diminish or increase, so the seal which these men had, continued in the same condition all their life afterward.

5 Quest. *Whether the great multitude mentioned v. 9. were sealed?*

Ans. 1. It is not said that they were sealed, and therefore we may not think they were, unless we have some reason for it.

2. They are a distinct company from the sealed, v. 4. 9.

3. They are more in number than the sealed, and therefore they could not all be sealed, for the number of the sealed is but finite, one hundred forty and four thousand, and no more; but this great multitude were so many that no mortal man could number them, v. 9.

4. John knew the sealed who they were, and what their number was, v. 4. but he knew not these who they were, nor the number of them, v. 9. 14.

5. The sealed were preserved from destruction, and the seal was therefore given, that they might be secured, v. 1, 2,

3. Rev. 9. 4. But these are they which came out of great tribulation, and have washed their robes, and made them white in the

the blood of the Lamb v. 14. and therefore these be Martyrs, but the others are not.

6. The sealed be the men which are to live in the time of the seven Trumpets, but are not to suffer under them, *Rev. 9. 4. Rev. 14. 3, 4.* but these latter be the men which shall suffer for the Faith of Christ before the Trumpets shall begin; and the reason why they are introduced in this place, is not to shew the time or causes of their sufferings, but to shew the blissful state, and happiness which they have in Heaven at this very time, when the other shall be sealed upon earth.

7. The sealed be the men which are to get the Victory over the *Beast*, and over his mark, and over the number of his name, *Rev. 14. 2, 3. Rev. 15. 2, 3.* but these latter be the men which shall die for the Faith of Christ before the *Beast* begins his Reign, and shall be then in Heaven, in unconceivable bliss and happiness, when the other shall be sealed upon earth.

8. The sealed be some eminent members of the Church Militant, which shall be in jeopardy of their lives in the time of the ensuing Prophecies, but are therefore sealed that they might be preserved from suffering in the time of those dangers: the latter be some eminent members of the Church Triumphant, which suffered while they lived, but when the sealed ones are sealed, they shall be in Heaven secured from suffering any more.

CHAP. VIII.

The Prophecy of the seventh Seal, divided into seven Prophecies, called seven Trumpets.

1. **A**Nd when he had opened the seventh Seal, it did not immediately appear what the Prophecy of that Seal should be, there came nothing forth of that Roll as there did out of the other Rolls to shew the Prophecy thereof, whereupon there was silence in Heaven for the space of half an hour, every one expecting what would happen, and shew the Prophecy of this seventh Seal.

2. And after the space of half an hour, I saw there were given to the seven mighty Angels which stood before the Throne of God, seven Trumpets, whereby I understood, that these seven Trumpets contain the Prophecy of the seventh Seal.

3. And when they had received their Trumpets, another Angel came and stood at the Altar, where the Souls were that prayed to God for Vengeance of their blood, with a Golden Censer in his hand, and much sweet Incense in it, that he might add it to the prayers of the Saints which were under the Altar; that as they prayed for Vengeance of their blood, before their fellow Servants and their Brethren were slain, so now they being slain, take up the same Request again, and their fellow Servants and their Brethren joyn with them therein, and the Angel offers Incense upon the Altar at the same time.

4. And the Incense which the Angel offered was added to the prayers of the Saints, so that the prayers of the Saints which were under the Altar did not ascend alone, but the smoke of the Incense which the Angels offered, ascended with them,

them, and both of them made a sweet perfume before Almighty God.

5. And when the Incense was consumed, the Angel took the fire which remained upon the Altar, and filled the Censer with it, and cast it to the ground, in token that the Offering of the Incense with the prayers of the Saints was ended: and presently after that there was a great Noise of Thundering, and Lightning, and a very great Earth-quake, denoting God's heavy Judgments which were now to fall upon the World for the wrong they did to his Saints, and for the blood of his Saints which they had shed till this time, and many Years before.

The Prophecy of the first Trumpet.

6. Then the seven Angels prepared themselves to sound their Trumpets successively one after another.

7. So the first Angel sounded, and the Prophecy of his Trumpet was, that it should rain Hail, and Fire, and Blood upon the Land of *Asia*, as heretofore there rained Hail and Fire upon the Land of *Egypt*, so that the third part of Trees should be burnt up, and all the green Grass should be burnt up, and this is to be done not in *Europe*, but in *Asia*. *Exod. 9. 22, 23, 24, 25. Ps. 105. 32, 33.*

The Prophecy of the second Trumpet.

8. And after the first Angel, the second Angel sounded, and the Prophecy of his Trumpet was, that a Sulphureous Mountain burning with Fire, should be cast into the Sea of *Asia*, and the third part of that Sea should be turned into Blood, as the Waters of *Egypt* sometimes were. *Exod. 7. 19, 20, 21.*

9. And thereupon the third part of the fish that shall be in the Sea shall die, and the third part of the Ships shall be destroyed.

The Prophecie of the third Trumpet.

10. And after him the third Angel sounded, and the Prophecy of his Trumpet was, that a great blazing Star should fall from Heaven, burning and flaming like a Torch; and that in burning, it should part asunder, and fall into the third part of the Rivers, and into the third part of the Springs of waters throughout the Land of *Asia*.

11. And the Name of the Star from that day forward shall be called Worm-wood, and the third part of the waters shall be as the juyce of Worm-wood; and many men shall die by drinking of the Waters, because they be made exceeding bitter as the juyce of Worm-wood is, and as the waters of *Marah* were.

Exod. 15. 23.

The Prophecy of the fourth Trumpet.

12. And the fourth Angel sounded, and the Prophecy of his Trumpet was, that the third part of the Sun should be smitten with darkness, and the third part of the Moon, and the third part of the Stars, and the day should want the third part of that Light it had before, and the Night likewise.

13. And before the fifth Angel sounded, I saw an Angel flying through the midst of Heaven, and I heard him say as he fled along, Wo, wo, wo, to the Inhabitants of the Land of *Asia*, by reason of the plagues of the three other Angels which are yet to found their Trumpets more grievous and calamitous than any of the former were.

Disputation IV.

Quest. 1. whether the four first Trumpets were fulfilled in Judæa before the Siege of Jerusaleme by Vespasian, and be meant of the Seditions and Slaughters that were there?

Answ. 1. No Prophecy is fulfilled before it be revealed; but these four Trumpets were revealed to *John* in the Reign of *Domitian*,

mitian, therefore not fulfilled in *Judea* before the Siege of *Jerusalem* by *Vespasian*.

2. No Prophecy is fulfilled before it be written by the Prophet, and made known unto the people, for then it is a History and not a Prophecy; but these Visions in their Opinion were written in the Reign of *Vespasian*, therefore not fulfilled before the siege of *Jerusalem*, which began in the Reign of *Nero*.

3. The seventh Seal is not fulfilled before the sixth; but if these four Trumpets be meant of the seditions and slaughters in *Judea*, before the siege of *Jerusalem*, a good part of the seventh Seal, even so much of it as is comprized in the four Trumpets, will be fulfilled before the sixth; for the sixth Seal in their opinion is a Prophecy of the siege of it self, and by the Kings, and the great Men, and the rich Men, which hid themselves in Dens, they understand the men that hid themselves in Caves at the taking of the City.

4. If these Trumpets be meant of the seditions and slaughters of the *Jews* before the siege of *Jerusalem*, what is the difference between these Trumpets and the second Seal? For they say the second Seal is meant of the slaughters and seditions of the *Jews* by one another before the siege of *Jerusalem*, and if these Trumpets be meant of them too, what difference is between them?

5. If these Trumpets be a Prophecy of the seditions of the *Jews*; why do they not tell us what sedition is meant by the first Trumpet, what sedition by the second, and what sedition by the third? And if it be said that they are meant of the seditions of the *Jews* in grosse, what is this but to make a *Chaos* of the *Revelation*? To which may be added, that they told us before, *Chap. 6. vers. 1.* that the things which *Christ* foretold concerning the *Jews*, *Mat. 24.* are set down in gross in the sixth Chapter, and more particularly as they have their Execution in the Chapters.

Chapters following; and now I am come to the eighth Chapter, here be no particulars neither, but the seditions of the *Jews* in gross, what is this but to gain-say here what they said before?

6. The Angels be not the Authors or Executioners of sedition; but four Angels be the Authors or Executioners of the four first Trumpets, and the prime Agents under God, whereby they come to pass, as appears not only *vers. 7. 8. 10.* but also *Rev. 7. 2, 3.*

7. Where shall we find in all the Scripture, that by *Fire* is meant sedition? I find it sometimes taken for affliction, persecution, and temptation, *Psal. 66. 12. Zach. 13. 9. Mal. 3. 2. 1 Pet. 4. 12.* but for sedition never.

8. If by *Fire* in these Trumpets be meant sedition, what is meant by *Hail* in the first Trumpet? is that sedition too? where have they a president for that? How is it that men interpret Scripture, and have no Scripture for what they say? To which may be added, that *Fire* is hot and dry, but *Hail* is cold and moist, and how can these two be symbols of the same thing in one, and the same Prophecy? surely if the *Fire* be sedition, the *Hail* must be some other thing.

9. If by *Fire* be meant sedition, what is meant by *Trees* and *green Grass* which the *Fire* burnt up, *v. 7*? Here they tell us that by *green Grass* is meant the *righteous*, but what is meant by *Trees* they do not tell us, perhaps they think that by *Trees* is meant the *righteous* too? but this is not so, for but the third part of the *Trees* was burnt up, but all the *green Grass* was burnt up, and none left, and therefore the *Grass* is one thing, and the *Trees* another thing.

10. Where shall we find in all the Scripture, that by *green grass* is meant the *righteous*? True it is, that *green trees* are sometimes

times taken for the *righteous*, Luk. 23. 31. but *green Grass* never.

11. The *green Grass* is opposed to those which have the seal of God in their foreheads, Rev. 7. 3. Rev. 9. 4. now by the latter is meant the *righteous*, therefore by the former is meant some other thing.

12. If by *Fire* be meant sedition, what is meant by *Sea* in the second Trumpet, where 'tis said that a *great Mountain burning with Fire, was cast into the Sea*? here they tell us that by *Sea* is meant the *Land of Galilee*, why do they not also say that by the *earth* in the first Trumpet, upon which also *Fire* was cast, is meant the *Sea of Galilee*? If this be not to wrest the Scripture, I know not what is; for if by *Sea* be meant the *Land*, why may they not as well say, that by *Land* is meant the *Sea*?

13. If by *Sea* be meant the *Land*, what is meant by *Ships*, when 'tis said *the third part of Ships were destroyed*? be there any *Ships* upon the *Land*? Here they tell us that by *Ships* is meant the *Cities*, why do they not also say that by *Cities* in the *Revelation*, is meant the *Ships*? And when 'tis said Rev. 16. 19. *the great City was divided into three parts*, why do they not say the meaning is, the great *Ship* was divided into three parts? And when 'tis said, Rev. 17. 18. *the woman which thou sawest is the great City which Reigneth over the Kings of the earth*, why do they not say the meaning is, the woman is the great *Ship* which Reigneth over the Kings of the *Sea*? But let them tell me indeed, be *Cities* meant by *Ships*? then when 'tis said v. 9. *the third part of Ships were destroyed*, the meaning is, the third part of *Cities* were destroyed; but History will tell us, that not *Jerusalem* only, but all the *Cities* were destroyed by the *Romans*, except some few only which yielded to them of their own accord, and there was not one of three, much less

less two of three left remaining, which was not destroyed by them, and the time when this was done, was after the siege of *Jerusalem* by *Gallus*, whenas 'tis here according to their exposition of the Trumpets set before it, for they will have the destruction of the Cities be the meaning of the second Trumpet, and the siege of the City by *Gallus* the meaning of the fourth Trumpet, which cannot be, because *Jerusalem* was besieged first by *Gallus*, and the Cities were destroyed afterward, of which see Bishop *Ussers Annal.* p. 691, 692.

14. If by *Sea* be meant the *Land*, and by *Ships* the *Cities*, what is meant by the *Rivers*, and *Fountains of waters* in the third Trumpet? Here they tell us, that by *Rivers*, and *Fountains of waters*, is meant the *Towns and Villages*. Alas wit, whither wilt thou go? From *Sea* to *Land*, from *Ships* to *Cities*, from *Rivers* and *Fountains of waters*, to *Towns and Villages*, and when all this is done the Text will not bear it, for men died *in the Towns and Villages*, but not *of the Towns and Villages*, but in the Text it is said men died *of the waters*, *in the waters* of the waters, not *in the waters*, and the death which they died, was a sickly death, as they that drink poisoned water do, but the death which the *Jews* died was a bloody death.

15. What is the meaning of the fourth Trumpet? Here they tell us that the fourth Trumpet is a Prophecy of the siege of *Jerusalem* by *Gallus*, but the time doth not agree with their exposition of the Trumpets, for this siege of his was before the War began in *Galilee*, when as by their exposition of the Trumpets it is made to succeed it.

16. The smiting of the *Sun*, *Moon*, and *Stars* are used in Scripture, to prefigure an utter desolation of a City or Country, and not a bare siege and no more, *Ezek.* 32. 7. *Esa.* 13. 10. *Joel* 2. 10. 31. *Joel* 3. 15. but here they make

make the smiting of the Sun, Moon, and Stars to denote a bare siege of *Jerusalem* by *Gallus* without the taking and destroying of it.

17. If the fourth Trumpet be a Prophecy of the siege of *Jerusalem* by *Gallus*, what is meant by the *Sun*, *Moon*, and *Stars* which that Trumpet speaketh of? Here they tell us that by the *Sun* is meant the *Temple*, by the *Moon* the *City*, and by the *Stars* the *People*; but by their leave, the *Sun*, *Moon*, and *Stars* are said to be smitten in the Prophecy, so was not the *Temple*, *City*, nor *People* by *Gallus*: but rather as when the *Syrians* left the siege of *Samaria* and fled, *Israel* had the Victory against the *Syrians*, so when *Gallus* raised the siege of *Jerusalem*, the *Jews* had the Victory against the *Romans*. But why may not these things be understood literally? Do not they themselves understand the *day* and *night* in the fourth Trumpet literally? Why not the *Sun*, and *Moon*, and *Stars* alio? But of this more in the next Questions.

2 Quest. *whether the Prophecies of the seven Trumpets be literally to be understood?*

Ans. 1. What necessity is there to understand them otherwise? We may not forsake the literal sense of Scripture except necessity do enforce us.

2. How is this a *Revelation*, if all the Prophecies of the seven Trumpets be mystically to be understood?

3. Where have we an interpretation of the mystery as we have in other places where things are mystically delivered, as *Rev.* 1. 20. *Rev.* 17. 7, 8. Is there not as much need of an interpretation here, as there is there? And is it not likely that the Holy Ghost would afford us an interpretation here, as well as there, if these things were mystically to be understood.

4. What text of Scripture doth the literal interpretation cross?

5. What iniquity is there in the literal sense?

6. What absurdity doth follow therefrom? Unless these things be made manifest (as indeed they cannot be,) let no man find fault with me if I understand the Prophecies of the seven Trumpets literally.

7. We may not make the Scripture a nose of Wax, and turn it whither we please; but if we understand the Trumpets mystically, what do we else, but make the Scripture a nose of Wax, and turn it whither we please? Yea, every one takes the liberty to interpret it as his private fancy and affection leads him, and there be well nigh as many interpretations of the Trumpets, as there be Writers on them: and from whence doth this proceed, but from the false preconceived opinion that the Prophecies of the seven Trumpets be mystically to be understood?

3 Quest. *whether the Prophecy of the first Trumpet be literally to be understood?*

Ans. 1. All the reasons in the former question prove it.

2. This Trumpet is less grievous and calamitous than the fifth, *Rev. 8. 13.* But if we understand this Trumpet to be meant of Wars which destroy the body, or of Heresies which destroy the souls of men, this Trumpet will be more grievous, and calamitous than the fifth, and that because the Locusts in the fifth Trumpet, do not hurt the soul but the body only, and they do not kill the body outright as Wars do, but hurt it only, and put it to pain, and that for five moneths and no more, *Rev. 9. 4, 5.*

3. This plague is the same for kind with the seventh plague of *Egypt, Exod. 9. 18, 19. 22, 23, 24.* and what man will say that that *Egyptian* plague is mystically to be understood? and if that be not, why is this?

4. The Holy Ghost doth as good as say, that the *Trees,*
and

and the *green Grass* be not men, for the Locusts were to hurt men, but not the Grass, nor any green thing, nor any Tree, *Rev. 9. 4.* And Mr. Mede himself doth confess, that the Trees, and green Grass may be so expounded, *Comment. Apoc. p. 92.*

5. Good men cannot be meant by *Trees*, and *green Grass*, for these plagues were not to fall on good men, but on bad only; and bad men cannot be meant by them, for the Locusts were to hurt the bad, but to let all the Trees, and all the green Grass alone, and not to hurt any of them, *Rev. 9. 4.*

6. Mighty men cannot be meant by *Trees*, for there be little Trees as well as great, and the Hail spared neither of them, but fell on Trees indifferently without excepting any sort: and though by *Cedars*, and *Oakes of Bashan*, *Esa. 2. 13.* some understand mighty men, yet Trees in General cannot point out one sort of men more than another, for there be little low Trees, as well as great and tall, and little Trees cannot note out mighty men, though great Trees such as *Cedars*, and *Oakes of Bashan* sometimes may.

7. Mean men cannot be meant by *green Grass*, for then all mean men should be destroyed by this Trumpet, and only two parts of mighty men be left alive to be the objects for the other Trumpets to play their parts upon.

4 Quest. *whether the Prophecies of the second, third, and fourth Trumpets be literally to be understood?*

Ans. 1. All the reasons in the second question may be reduced hither.

2. There is not such a woe Prophesied of in these Trumpets as in those which follow, *Rev. 8. 13.* But if we understand these Trumpets mystically of Wars, Heresies, or seditions, the wo of these Trumpets will be far greater than

of the other, for the Locusts in the fifth Trumpet did spare the life, and but hurt the body only, *Rev. 9. 5.* But Wars, Heresies, and seditions destroy the body and soul to boot.

3. What mystical interpretation soever is put upon one Trumpet, the same may be put upon the other Trumpets also, and then what difference is between them? For if we understand the second Trumpet to be meant of Wars and seditions, we may as well understand the first, third, or fourth to be meant of Wars and seditions too; or if we understand the second Trumpet to be meant of Heresies, we may as well understand the other Trumpets to be meant of Heresies too, and then what difference is between them?

4. The *Ships* mentioned in the second Trumpet, are literally to be understood, for they are never taken otherwise in Scripture; and therefore the *Sea*, and all that follows in that Trumpet after it are literally to be understood also.

5. The second Trumpet is the same for kind with the first Plague of *Egypt*, *Exod. 7. 17, 18, 19, 20, 21.* and what living soul will say that that Plague of *Egypt* is mystically to be understood? and if that be not, why is this?

6. The judgment on the *Rivers, and Fountains of Waters* mentioned in the third Trumpet, is the same which befel the waters of *Marah*, *Exod. 15. 23.* therefore as that is literally to be understood, so is this also.

7. The *Darkness* in the fourth Trumpet, is of near affinity with the darkness which befel the Land of *Egypt*, *Exod. 10. 21, 22, 23.* and therefore as that is literally to be understood, so is this.

8. The

8. The judgments Prophesied of in these Trumpets, are not contained in the first words, but in the last; for instance, the judgment foretold in the first Trumpet is expressed in these words. *And the third part of the Trees was burnt up, and all green Grass was burnt up; and the Hail, and Fire mingled with Blood which fell upon the earth* was the natural cause thereof. So the judgment in the second Trumpet is expressed in these words. *And the third part of the Creatures which were in the Sea, and had life, died, and the third part of the Ships were destroyed; and the Mountain burning with Fire, and cast into the Sea, and turning it to Blood* was the cause thereof. So the Judgment in the third Trumpet is expressed in these words. *And the third part of the waters became wormwood, and many men died of the waters, because they were made bitter; and the Star which fell into the Rivers burning like a Torch* was the cause thereof, and the Star is called *wormwood*, not formally, as if the Star it self were bitter as Wormwood is, but efficiently, because it made the waters bitter as Wormwood is. Lastly, the judgment in the fourth Trumpet is contained in these words. *And the day shone not for a third part of it, and the night likewise; and the smiting of the Sun, Moon, and Stars with darkness* was the true cause thereof.

Ob. *But when were these things literally fulfilled?*

Ans. 1. The like question may be asked by me, when were these Trumpets fulfilled mystically? Shew me this he that can. 2. The same things for kind were fulfilled in the Land of *Egypt*, and thar in a literal sense. But if the Question be, whether these Trumpets in particular be fulfilled already, my answer is, they are yet to be expected, and I prove it thus. The sixth seal is yet to be expected, therefore the seventh seal succeeding it in which the Trumpets are, must be expected also. Again, the sealing of the

Servant,

Servants of God in their foreheads is yet to be expected, therefore the Trumpets which follow after it, are to be expected also. And if we can have Faith to expect our Saviours Prophecy, *Mat. 24. 29. Mark, 13. 24, 25. Luk. 21. 25, 26.* which is the same in special, if not in particular with the sixth seal, and shall be fulfilled in a literal sense, why can we not have Faith to wait on God for the fulfilling of the Trumpets also?

*In specie if not
in individuo.*

CHAP. IX.

The Prophecy of the fifth Trumpet.

1. **A**ND the fifth Angel sounded, and the Prophecy of his Trumpet was, that an Angel shall descend from Heaven to the earth, and the Key of the bottomless Pit shall be given into his hand.

Rev. 20. 1.

2. And he shall open the bottomless Pit, and upon the opening of it shall come a great smook out of the bottom of the Pit, like the smook of a great Furnace, and the air shall be darkened with the smook, and it shall be so thick that the Sun shall not be able to break through to give light upon the Earth.

3. And out of the smoke shall come Locusts into the Land of *Asia*, of a most horrid shape and form, never the like seen before, and they shall have power to sting the Inhabiters of that Land as the Scorpions of the earth have power.

Wisd. 11. 18.

4. And it shall be given them in charge, that they shall not hurt the Grass of the Field, nor any green Herb, nor

Rev. 7. 3.

nor any vegetable Tree, but sting the Men only which shall not have the Seal of God in their Forehead.

5. And their Commission shall be not to kill the Men outright, but torment them only five Months and no more; and the pain of these Men shall be as grievous as the pain that cometh of a Scorpion when he hath stung a Man. Luk. 1. 24.

6. And all the time of these five Months shall Men wish for Death, thinking to end their pains thereby, but shall not find it, and shall desire to die, rather than to live in such woful pain and torment, but Death shall flee away from them.

7. And the bodies of these Locusts shall be in shape like to Horses prepared unto Battail, and they shall have on their Heads the shapes of Crowns, like Crowns of Gold, and their Faces shall be in shape like the Faces of Men, but the matter of them shall be such as insects have.

8. And the hair which they shall have, shall be in shape like the hair of Women, and the teeth which they shall have, shall be in shape like the teeth of Lyons, but the matter shall be such as insects have.

9. And the Brest-plates they shall have, shall be in shape like Brest-plates made of Iron, and the dreadful noise of their Wings shall be as the noise of Chariots drawn with many Horses, running furiously unto Battail.

10. And the tayles which they shall have, shall be like the tayles of Scorpions, and they shall have stings in their tayles like the stings of Scorpions, and their Commission shall be to sting the Men of *Asia*, five Months, literally to be understood.

11. And they shall have a King or Ruler over them, to guide them, and direct them in this Work, so that they shall not sting every one they meet, but whom Gen. 19. 13.
Exod. 12. 23.
2 King. 19. 35. the Angel of, or over the bottomeless Pit will have

them,

Mat 13. 41, 42,
49, 50.
1 Cor. 10. 10.
Heb. 11. 28.

them, and this Angel is not an evil Angel but a good Angel of the Lord, whose Name in Hebrew is *Abaddon*, in Greek *Apollyon*, and in English a *Destroyer*, not of the Saints and People of God, but of the Enemies of God and of his Church.

12. The first Woe is past when these things shall be fulfilled, and behold there be two Woos yet to come after these things are ended.

The Prophecy of the sixth Trumpet, reaching from the thirteenth Verse of this Chapter, to the fourteenth Verse of the eleventh Chapter, or the first part thereof.

13. And the sixth Angel sounded, and the Prophecy of his Trumpet was, that a Command should come from God from the four Corners of the Altar, upon which the Angel offered Incense before the Throne of God.

14. Saying to the sixth Angel which did sound the sixth Trumpet, that he should go and loose the four Angels, which should be then bound or restrained from doing Hurt at the great River of *Asia*, called *Euphrates*; but now they should be loosed to execute God's Judgments on the people that dwell there.

15. Then the sixth Angel shall go and loose the four Angels which before were bound at *Euphrates*, but ready upon Command to slay the third part of Men that shall be dwelling there, and that in as little time as an hour, or in as little time as a day, or in as little time as a month, or in as little time as a year, waiting for a Command to put their power in Execution.

16. And the number of the Army of Horse, that under these four Angels shall be employed in this Work, shall be two Hundred thousand thousand; for the number of them was related unto me.

17. But

17. But these Horses shall not be usual Horses, nor their Riders Men properly so called, but either Angels or strange kind of Creatures, newly created for this purpose, and never known in the World before; ^{Wisd. 11. 18;} and thus I saw the Horses in the Vision, and they that sat on them, what ever they be, shall have Corsets of a fiery colour, and of a blew jacinth colour, and of a pale Brimstone colour, and the heads of their Horses shall be in shape like the Heads of Lyons, and out of the mouths of every one of them shall come forth fire, smoak and brimstone, literally to be understood.

18. Of these three shall the third part of Men be killed, which shall be dwelling at *Euphrates* at that time, some shall be killed by the fire, and some by the smoak, and others by the brimstone which shall come out of the Horses mouths.

19. For the power of these strange Beasts shall be in their mouths, and which is yet the more strange, they shall have mouths in their tayles, for their tayles shall be like a Serpents body, and have Heads at the end of them, and in their Heads a mouth, with which they slay the third part of Men which be dwelling at *Euphrates* at the Execution of the Prophecy.

20. And the two other parts of Men which shall escape from these Plagues and not be killed by them, shall not for all this repent of their former wickedness, that they should not worship Devils, nor Idols which are the work of Mens hands; and are made of Gold, and of Silver, and of Brasse, and of Stone, and of Wood, and are such stupid Figments, that they neither see what Men do unto them, nor hear what they pray unto them for, nor do them any good at all.

21. Neither shall they for all this repent of their other sins which before these Plagues they committed, as of their Murthers, nor of their Sorceries, nor of their Fornication, nor of their Thefts, but persist in them as they did before.

Disputation V.

1 Quest. *whether the Locusts in the Prophecy of the Fifth Trumpet be literally to be understood?*

Ans^r. 1. All the reasons in the former Chapter Quest. 2, may be reduced hither.

2. No Text of Scripture is mystically to be understood without sufficient reason or warrant from Gods word; but Men are so far from giving a reason of the mystical sense of these Locusts, that they never so much as go about it. It is supposed before-hand and must not be questioned nor denied, for if it be, they are undone, and know not what to say unto it; it is supposed (I say) that the Text is mystically to be understood, and then they interpret it as they please. *Non amo te inquit, nec possum dicere quare, Hoc tantum possum dicere, non amo te.*

O literal sense I love thee not, the cause I cannot tell.

This one thing I can say of thee, I love thee not, Farewel.

3. The Trees, the Grass of the Earth, and the green Herbs are literally to be understood as was proved before, Chap. 8. Q. 3. why not the Locusts also? Mr. Mede himself doth confels that the Trees may be so expounded Comment. Apoc. pag. 92.

4. Men are not made of smoak but *ex humano semine* of the seed of Man, but these Locusts were made of smoak, for out of the Pit came forth smoak, and out of the smoak came forth Locusts, v. 3.

5. Wicked Men were to be hurt by these Locusts, v. 4. but if the Locusts should be such themselves, what wicked Men be there left for them to hurt, the Locusts be so many?

6. All sorts of wicked men were to be hurt by these Locusts, no whole sort excepted; but if the Locusts should be wicked Men

Men themselves, one sort would be excepted, for the Locusts by this supposal are one sort themselves.

7. The description of the Locusts doth not agree to Men, neither can it in any wise be applied unto Men, but unto strange hideous Creatures never known in the World before very fitly, and such these Locusts be as appears by the description of them. v. 7, 8, 9, 10.

8. Onely the faces of these horrid Locusts, were as the faces of Men, and their hair like the hair of Women, v. 7, 8. but the rest of their bodies was like to other Creatures.

9. The shapes of the Locusts were like Horses prepared unto Battail, v. 7, &c. but it is not likely that Men should have such monstrous hideous shapes as be here described from the seventh Verse to the middle of the tenth, neither is it likely that this is a description of the Locusts, *quoad mores*, in respect of manners, but *quoad externam formam & figuram*, in respect of outward form and figure and composition of their bodies. And when 'tis said they were like Horses prepared unto Battail; the meaning is not, that they shall have such Flesh or Armour as Horses have, but that they shall have such shapes as War Horses have. And when 'tis said, that on their heads were, *as it were Crowns of Gold*; the meaning is not, that the matter of these Crowns shall be Gold, but that they shall be in shape and colour like Crowns made of Gold. And when 'tis said that *their Faces were as the Faces of Men*; the meaning is not, that they shall have such flesh in their Faces as Men have, but the meaning is, that their Faces shall be in shape and figure like the Faces of Men, though the matter whereof they are made, be such matter as insects have.

10. Men have reason to guide them, and direct them in their doings, but these Locusts wanted reason, and therefore they have an Angel to direct them, *vers. 11.*

11. The *Saracens* are supposed to be the Men that should be

meant by these Locusts, others think the *Goths* and *Vandals*, and some of late the *Zelots*, and seditious Persons in *Judea*; before the taking of *Jerusalem* by *Titus*: But that none of these be meant, I prove by these Reasons following. 1. The *Saracens* had a being in *Arabia*, before this Trumpet was revealed to *John*, and so had the *Zelots* in *Judea*; but these Locusts have no being in the World until this Trumpet is put in Execution. 2. Some of the *Goths* and *Saracens* were good Men, and embraced the Christian Faith, of which number *Dietricus de Berna* was one, and *Totilas* another; but none of the Locusts were good Men. 3. The Locusts were not to hurt the Grass of the Earth, nor any green Herb, nor any Tree but only Men, v. 4. But it were very strange if none of the *Saracens*, none of the *Goths* and *Vandals*, and none of the *Zelots*, at any time should hurt the grass of the Earth, nor any green Herb, nor any Tree but Men only. 4. The Locusts did only hurt the body, but did not kill it out-right, v. 5. But the *Saracens*, *Goths*, and *Vandals* killed Men out-right, and the *Zelots* in *Judea* by the help of the *Idumeans*, slew eight thousand Men in one Night. See Bishops *Ussers Annal.* pag. 693. 5. The Locusts were not to hurt the good, but the bad only, v. 4. But the *Saracens*, *Goths*, and *Vandals*, and the *Zelots* in *Judea*, made a prey of both. 6. The Locusts were to hurt but five Months and no longer, v. 5. But whether we understand the five Months literally, as they ought to be understood, (for Moneths are never taken otherwise in Scripture) the *Zelots* in *Judea* did continue longer, for they began in the Reign of *Nero*, after that *Vespasian* had subdued *Galilee*, and continued all the time of *Galba*, which was seven Moneths, all the time of *Otho*, which was three Moneths; all the time of *Vitellius*; which was eight Moneths, and all the time of *Vespasian*, until the taking of *Jerusalem* by *Titus*, which was above a year; or whether we understand the five Moneths mystically for one Hundred and fifty years.

years, the *Goths* and *Vandals* continued longer, and the *Saracens* remain to this day. 7. This Trumpet is not yet begun, as hath been proved in the former Chapter, Q. 4. But if we understand it of the *Zelots* in *Judea*, or of the *Saracens*, *Goths*, and *Vandals*, it should be past long ago. 8. The Locusts have a King over them, v. 11. and this King is not an evil Angel (as is generally supposed) but a good, and a Destroyer of wicked Men for their sins, as shall be proved in the next Question; and therefore the *Saracens*, *Goths*, and *Vandals*, and the *Zelots* in *Judea*, be not the Locusts mentioned in this place; for they were rather led by *Satan* than by such a King. 9. The *Zelots* had unusual and unheard of ways to torture Men; and that was by stopping the passage of their privy members with the Seeds of *Orobis*, and by horrid and painful Torments in their Fundaments, as *Ensebius* writeth of them, lib. 3. c. 6. but yet the Instruments which they used to do the latter Villany, were artificial and external, such as pricks, and sharp twigs; but these Locusts had another way to torture Men, and that was not by external Instruments, as the *Zelots* did; but by internal of their own bodies; and that was by the sting in their tayles, for they had tayles like to *Scorpions*, and there were stings in their tayles; and with these stings did they torment Men, v. 10. and the pain that came of these Torments, was like the pain that cometh of a *Scorpion* when he hath stung a Man, v. 5. and this was a way of torturing which the *Zelots* could not use, nor did the *Saracens*, *Goths* and *Vandals*, nor any other men, for they have not stings in their bodies to torment men with, as the Locusts have.

2 Quest. whether the Angel of the bottomless Pit, whose Name in Hebrew is *Abaddon*, and in Greek *Apollyon*, be a good Angel, or a bad?

Ans. 1. The Angel shall come from Heaven at the Execution of the Prophecy, so shall not *Satan* at that time;

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for he was never there since his Fall, nor ever shall be.

2. The Angel shall come from Heaven in the likeness of a Star; but *Satan* fell from thence at the beginning of the world in the likeness of a Devil.

3. The Angel shall come from Heaven willingly, but *Satan* fell from thence against his will; it is true he sinned willingly, and that in Heaven too, but he was driven forth of Heaven against his will, *2 Pet. 2. 4.*

4. The Angel hath Commission from God, to do what he doth at this time; but *Satan* when he acts his Wickedness, goes without Commission to act what he doth.

5. The Angel hath the Key of the bottomless Pit committed to him, *v. 1.* but that Key is not committed unto *Satan*, but to a good Angel only, *Rev. 20. 1, 2, 3.*

6. The Angel hath power to open the bottomless Pit, which it seems was shut before, *v. 2.* but *Satan* is to be a Prisoner in that Pit, and hath no power to open it at all, *Rev. 20.*

3. 7.

7. The Angel hath command over the bottomless Pit, and he is therefore called the Angel of the bottomless Pit, because he hath command over it, as the Angel of the Waters is so called because he hath command over them, *Rev. 16. 5.* but *Satan* is to be a Prisoner in that Pit, and hath no more command over it, than a Fettered Prisoner hath over a Jail.

8. The Angel is called a *destroyer*, *v. 11.* but where shall we find *Satan* called by that name? I deny not but he is such a one, for he destroyed *Jobs* Children, *Job. 1. 19.* and he is called a murderer, *Job. 8. 44.* but he is never called a *destroyer* in direct terms as the Angel is here.

9. Suppose *Satan* be called a *destroyer* in direct terms, be not the good Angels called so too? Were not the Angels that destroyed *Sodom* and *Gomorrhah* good Angels, *Gen. 19. 13?*

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was not the Angel that destroyed *Israel* with the Pestilence, a good Angel, 2 *Sam.* 24. 15, 16? and was not the Angel that destroyed *Sennacherib's* Army a good Angel, 2 *King.* 19. 35? and is not a good Angel called a *destroyer*, *Exod.* 12. 23. 1 *Cor.* 10. 10? And if every one of these were good Angels, why should any one think that the Angel the *destroyer* in the fifth Trumpet is not a good Angel but a bad?

10. Is there not a grand difference between a spiritual *destroyer* of the souls of men, and a corporal *destroyer* of the body only? Now *Satan* is a Spiritual *destroyer* of the souls of men by infecting them with sin, but the Angel here spoken of, is a Corporal *destroyer* of the body only, as appears v. 4. 5.

11. Is there not also a great difference, between a *destroyer* of good men, and a *destroyer* of wicked men? Now *Satan* is a main *destroyer* of good men, as when he moveth Tyrants to persecute the Church of God, his aim is to destroy good men, and them only, and if it were in his power he would not leave a good man alive upon the earth, his malice is so great, as appears *Rev.* 12, and 13. but the Angel here spoken of is a *destroyer*, not of good men for serving God, but of wicked men only for their sins, v. 4. 5. 20.

12. Is there not a vast difference between a *destroyer ex Officio*, out of Office, and Duty towards God, and a *destroyer ex Malitia*, out of Malice, both to God and man? Now *Satan* is a *destroyer* in the latter sense, and is therefore called a *Murderer*, because he destroys men out of malice, *Joh.* 8. 44. but the Angel here mentioned is a *destroyer ex Officio* out of Office, and Duty towards God, v. 1, 2.

3. Quest. whether the sixth Trumpet be a Prophecy of Vespasian's Army, marching to besiege Jerusalem?

Ans.

Ans. 1. We have already proved that *John* received the *Revelation* not in the Reign of *Claudius*, but in the Reign of *Domitian* the Roman Emperor, *Disp.* 1. Q. 1. therefore this is not a Prophecy of *Vespasians* Army marching to besiege *Jerusalem*, which was past some years before the revealing of the Prophecy.

2. They that be of this mind, do hold withal that these Visions were writtten by St. *John* in the Reign of *Vespasian*, therefore this Prophecy is not meant of the marching of his Army to besiege *Jerusalem*, which was before his Reign began.

3. The fifth Trumpet is before the sixth, as appears *v.* 12. but the fifth Trumpet in their opinion, is a Prophecy of what the *Zelots* did in the time of the siege, therefore the sixth Trumpet which follows after it both in Vision and Execution, is not meant of the marching of *Vespasian*, and his Army to begin the siege.

4. To what purpose should our Saviour shew *John* in this Vision the besieging or destruction of *Jerusalem*, which was so plainly told him before, *Mat.* 24. 2. *Luk.* 19. 43, 44?

5. Here is no mention nor intimation of the besieging of *Jerusalem*, nor of besieging any other City, but of killing the third part of men without besieging of them.

6. The Army here spoken of, came from *Euphrates*, *v.* 14. which is a River in *Asia*; but *Vespasians* Army came from *Rome*, which is a City in *Europe*.

7. The Army here Prophesied of, were two hundred thousand thousand, but *Vespasians* Army were nothing near so many.

8. The Army here meant, be only Horse, and no Foot, *v.* 16. but *Vespasians* Army were Foot as well as Horse.

9. The Army here spoken of, did slay men with Fire, Smoak, and Brimstone; but *Vespasians* Army slew the *Jews* in *Jerusalem* with the Sword, according to our Saviors Prophecy, *Luk.* 21. 24.

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10. The Army here spoken of, slew the third part of men, and no more; but *Vespasian's* Army slew well nigh all the *Jews* in *Jerusalem*, and they that escaped were but few to the number of the slain.

11. They that escaped, and were not slain by these plagues, repented not of the works of their own hands, that they should not worship Devils and Idols of Gold, &c. v. 20. But the *Jews* that lived in *Vespasian's* time, and were not killed by him, were not guilty of these sins, for they never worshipped Idols, neither they nor their Fathers, since their Transportation into *Babylon*.

12. There is no express nor implicite mention of *Jerusalem* in all this Prophecy, nor in the next Chapter; nor in the eleventh Chapter, except it be v. 2. and 13. where it is said, that the tenth part of the City fell, and not the whole City, and it fell by an *Earth-quake*, and not by the hands of Men, as it did in *Vespasian's* time; and it fell too upon the *Gentiles* that were there, and not upon the *Jews*; and in the *Earth-quake* were slain seven thousand men, and the Remnant that escaped, gave glory to the God of Heaven: none of which things do agree to *Vespasian* and his Army, nor to any other since, but are yet to be expected.

13. If this Trumpet be a Prophecy of the Marching of *Vespasian's* Army to besiege *Jerusalem*; where have we a Prophecy of the taking and Destruction of the City? Or is it likely that here should be a Prophecy of the marching of *Vespasian's* Army to besiege *Jerusalem*, and no Prophecy in the *Revelation* of the taking of it? To this they have no other answer, but that the things which the seven Thunders spake in the next Chapter, are a Prophecy of the Taking and Destruction of the City; but this is a very unlikely thing, for the things which the seven Thunders spake, were to be concealed, and *John* was commanded not to write them; but the Destruction of *Jerusalem* was

not to be concealed but revealed rather, that the *Jewes* might have Notice of it; yea, and it was revealed by *Christ* to his Apostles, and committed unto Writing before it came to pass, as appears, *Mat. 24. 2. Mark 13. Luk. 19. 43, 44. Luk. 21. 24.* To which may be added, that the godly people that were in *Jerusalem* knew thereof before-hand, and fled to *Pella* to save their lives; yea, and **Eusebius* tells us of the signs that went before the Destruction of the City, foretelling the Destruction of it; as that a Star stood over the City like a Sword, and a Comet, enduring the space of a whole year.

**Lib. 3. c. 8.*

An Army of Souldiers was seen marching in the Clouds, and compassing the City round. A Voyce was heard in the Temple, saying, *Eamus hinc*, Let us go hence. One *Jesus* the Son of *Ananias*, a Country-man of mean birth, four years before the War, at a time when all was in deep Peace and Tranquillity, cried on a sudden, and said, *A voyce from the East, a voyce from the West, a voyce from the four winds, a voyce against Jerusalem and the Temple, a voyce against Bridegrooms and Brides, a voyce against all the people.* Thus he went about all the narrow Lanes, crying Night and Day, and being apprehended and scourged, he still continued the same Language under the blowes without any other word. And they on this supposing (as it was) some Divine Motion brought him to the *Roman Prefect*, and by his appointment being with Whips wounded, and his flesh torn to the bones, he neither intreated, nor shed tear, but to every blow in a most lamentable mournful Note cried out, *wo, wo to Jerusalem.* This he continued to do till the time of the Siege seven years together; and therefore for any man to think that the concealed things which the seven Thunders spake, were concerning the Destruction of *Jerusalem*, is a ridiculous thing.

4 Quest. whether the four Angels mentioned in the sixth Trumpet, v. 14. be literally to be understood?

Answer.

Ans. 1. I know no reason to the contrary; neither doth any Writer that I have met with give me any; they take it for granted, that the four *Angels* are Myſtically to be understood, and then they interpret them of whom they please. *Sic volo, ſic jubeo, ſit pro ratione voluntas.*

My Will of me Commander is, to Reason it ſayes nay,

My Will is ſuch, obey I muſt, let Reason go away.

2. The *Angels* are never put for Men, except they be the Miniſters or Preachers of the Goſpel, *Rev.* 1. 20.

3. The *Angels* are never put for bad Men, but for good only.

4. Theſe *Angels* were prepared to ſlay the third part of men; and that in an hour at leaſt, or in a year at moſt, *v.* 15. but four men have not power ſo to do in ſo ſhort a ſpace.

5. The number of the Army of Horſe, *v.* 16. doth agree to *Angels*, but not to men; they were ſo many, *Rev.* 5. 11. but of this more in the next queſtion.

5 Queſt. whether the Army of two hundred thouſand thouſand Horſe-men, mentioned in the ſixth Trumpet, *v.* 16. be Turks or any other men?

Ans. 1. *Arias Montanus* reads the words, *Et quatuor milia* the Armies of Horſe, and if that be the right reading, here is no mention made of men in this verſe.

2. Suppose the reading be *et immo* which we tranſlate Horſe-men, and that right enough; but whether they be men in truth, or in appearance only, that the word doth not declare of it ſelf, but muſt be gathered from the circumſtances of the text where the word is uſed.

3. The three men which appeared unto *Abraham*, *Gen.* 18. 2. and the two men which appeared unto *Lot*, *Gen.* 19. 1, 2. were not men, but *Angels* in the ſhapes of men; and the bodies which they took were true bodies, but they wanted ſouls to make them men, and why may not theſe Horſe-men be ſuch

too: that is, not *men* indeed, but either *Angels*, or strange kind of Creatures, or both, in the upper part like men, in the lower part like Horses, newly created for this purpose, and never seen nor known in the World before:

4. The Horses, and Chariots that were round about *Elisba*, *2 King. 6. 17.* were not *men*, but *Angels*; and therefore these Horse-men may be such too, either *Angels* or strange kind of Creatures, or both as was said before.

5. The *Angels* can assume to themselves true bodies, the body of a man on Foot, or the body of a man on Horse-back, and they were wont so to do heretofore in cases extraordinary, as appears *Gen. 18. 2. Gen. 19. 1, 2. Luk. 24. 4. 2 King. 6. 17. 2 King. 7. 6.* and therefore they may do so again in such a business as is here before us. And if it be asked of me, whence they had these bodies which they did assume? To this I answer that the *Angels* cannot create them out of nothing, for that is only Gods work, and therefore they had them from God, who did either create them out of nothing, or else did make them out of matter preexistent, as the Locusts in the former Trumpet out of smock, *v. 3.* And if it be asked again, what became of these bodies when they laid them down? To this I answer, that they returned into their former principles again, and in case they were created out of nothing, they returned into nothing, and in case they were made of matter preexistent, they returned into it again: but whatever became of these bodies afterward, this is certain out of Scripture, that the *Angels* can assume them, and lay them down again, for they have done so heretofore, and therefore they may do so again, in the case that is now before us.

6. The *Angels* can make use of living bodies that were before created, and leave them when they have done, as *Satan* made use of the Serpent to beguile the woman, *Gen. 3. 1, 2.* and the good Angel made use of *Balaams* Ass to speak unto his Master,

Master, *Numb.* 22. 28. and the *Angel* in the former Trumpet, made use of the Locusts to torment men with their stings: so the *Angels* in this Trumpet, may make use of these Creatures to destroy the third part of men, though they assume them not.

7. If we read the fifteenth verse, we shall there find that the *Angels* have a special hand in this business, for they were prepared to slay the third part of men which this Army were to slay, and therefore we have reason for to think that either these *Horse-men* be *Angels*; or else had the guidance of the *Angels* in this work; and we need not say that there were as many *Angels* imployed in this work, as there be Horse-men mentioned, *v.* 16. but four *Angels* besides the *Angel* that did sound this Trumpet may suffice to guide these Creatures in this work, as one *Angel* did suffice to guide the Locusts in the former Trumpet.

8. The Book sealed with seven seals, of which this Prophecy is a part, was such a special Book of Prophecy, as no man in Heaven, or on earth, or under the earth was counted worthy to open the Book, and look into it but *Jesus Christ*, *Rev.* 5. 3. therefore we may not think that this Book of Prophecy containeth only things ordinary, usual, or accustomed, such as Church Heresies, and *Turkish* Wars are, which though they be grievous and calamitous while they last and continue, yet they be common, usual, and accustomed things, which the World and Church of God is well acquainted with. We must rather look that in this Book of Prophecy, should be things extraordinary, unusual, rare, and unaccustomed, such as the plagues of *Egypt* were, which were never known before nor since, and such as the Locusts were in the former Trumpet, and the *Horses* and *Horse-men* in this sixth.

9. The *Horses* be not usual *Horses*, such as men use in War, and therefore they that sit on them, be not men, for how should
men

men come by such Horses as be here described, and what men will adventure for to ride them in case they could come by them? First it is said, that they had heads as the heads of Lions, and out of their mouths issued Fire, Smoak, and Brimstone, v. 17. 2. They had tails like to Serpents bodies, v. 19. 3. They had heads behind at the end of their tails. 4. They had mouths in their heads, so that they had two mouths, as well as two heads, one before, and another behind, and the head before was like a Lions head, v. 17. and the head behind in the tail like a Serpents head, v. 19. 5. Out of both their mouths issued Fire, Smoak, and Brimstone. 6. By this Fire, Smoak, and Brimstone were the third part of men slain, v. 18. Never any men did ride such Horses as these were, nor ever will do.

10. The Army here spoken of, was two hundred thousand thousand; but the Turkish Armies never were so many at one time, nor ever will be. They say Bajazet the Turk was once in the Field, with five hundred thousand, and Tamerlan the Tartar, with thirteen hundred thousand, but what be all these to two hundred thousand thousand? There never was such an Army in the Field at one time, nor ever will be.

11. The Turkish Armies do consist of Foot, as well as Horse, though most of them be Horse; but the Army here spoken of, be only Horse, and no Foot.

12. The Army here spoken of, did send Fire, Smoak, and Brimstone out of their Horses mouths, and say the third part of men therewith, this the Turks never did, nor ever will or can do. And as for those who think that this is meant of Gunpowder, in which there is Fire, Smoak, and Brimstone when they shoot, I think it fit to tell them that Guns and Gunpowder were not invented by the Turks, but by Bertholdus Niger, alias Smart, a German Alchymist, and a Franciscan Monk, about the year

year of Christ 1380. And *Guns* and *Gunpowder* are used not only by the *Turks*, but by other Nations in their Wars all the World over. And 'tis not the *Gunpowder* which doth slay men of it self, but the *Bullet* which it driveth forth. And the *Turks* shoot not *Gunpowder* out of their *Horses* mouths and tails, but out of their *Iron*, and their *Brasen Guns*, and that at one end only: so that *Guns* and *Gunpowder* are not intended in this Prophecy, but *Fire*, *Smoak*, and *Brimstone* to kill the third part of men therewith, and that without either *Gunpowder*, *Guns* or *Bullet*.

13. By this Army were the third part of men slain which were dwelling at *Euphrates*. Now the *Turks* be the men which dwell there, and therefore it is likely, that the *Turks* be the men which shall be slain by this Army, and not the Army which shall slay the third part of men; so that the *Turks* be intended in this Prophecy, not as *Agents*, but as *Patients*, not as *killing* others, but as *killed* by others, and God hath shewed in this Prophecy, how the third part of *Turks* shall be destroyed, not by *Jews*, nor by *Tartars*, nor by any other men, but by *Angels* in a fearful manner, and yet not by them alone, but by strange kind of *Horses*, newly created for this purpose, and never known in the World before, and by *Fire*, *Smoak*, and *Brimstone*, which proceed out of their mouths, and the wonders that be in these Prophecies, so wonderful, and strange, and unaccustomed, that men will not believe them, nor think upon them in a literal sense, because they do not see them; but what said *Christ* to *Thomas* in a matter as hard to be believed as this, *Be not faithless, but believe*, *John* 20. 27. and such things as these or very like them in some kind or other, or at least in some degree or other, have been done already if we believe the Book of Wisdom, c. 11. v. 18, 19.

C H A P. X.

The continuation of the sixth Trumpet, or a preparation to the second part thereof.

1. **A**ND I saw another Angel of special dignity among them, come down from Heaven in a cloud, having a Rain-bow over his head, to denote a glorious apparition, and his face was as the Sun for beauty, and his feet as Pillars of fire.

2. And he had in his right hand, a little Book or Schedule, not sealed as the other was before, but wide open
Rev. 5. 1. in the Angels hand, have nothing written in it, and he set his right foot upon the Sea, and his left foot upon the dry Land.

3. And he cryed with a loud and dreadful voice, as when a Lion roareth after his prey, and is in sight of it; and upon this cry of his as upon a call, seven claps of Thunder uttered their voices in my hearing.

4. And when the seven Thunders had uttered their voices, I was about to write what the seven Thunders had spoken, for they spake things remarkable; but I heard a voice from Heaven saying unto me, Conceal the things which the seven Thunders have spoken, and write them not, for they are too terrible to be revealed.

5. And the Angel whom I saw standing with his right foot upon the Sea, and with his left foot upon the dry Land, lifted up his hand to Heaven, as a token that he meant to swear.

6. And he swore by the true, and ever-living God, who made the Heaven, with the things which are therein, and the earth, with the things which are therein, and the Sea, with the things

things which are therein, that the mystery of God should be delayed no longer.

7. But in the days of the voice of the seventh Angel, when he shall sound his Trumpet, which after these things now in hand, will shortly be, the calling, conversion, and restoring of the *Iewish* Nation shall be put in execution, and not be laid aside until it be brought to full perfection. As soon as that Angel shall begin to sound, their calling and conversion shall be brought to pass, and before that Angel ends, the restauration of their Kingdom shall be finished, and this joyful news is no new invention, but God hath told it his Servants the Prophets in the old Testament long ago.

Rom. 11. 25.
Esa. 11. 11, 12.
Esa. 14. 1, 2, 3.
Esa. 27. 12, 13.
Jer. 23. 7, 8.
Jer. 31. 27, 28.
Jer. 32. 37, 38.
Jer. 46. 27, 28.
Eze. 37. 16, 17.
Hos. 3. 4, 5.
Joel 3. 1.
Amos 9. 11, 14.
35.
Zach. 8. 20, 21.
22.

8. And the voice which I heard from Heaven before, bidding me seal up the things which the seven Thunders had spoken, and write them not, spake to me again the second time, and said unto me, Go take the little Book or Schedule, which is wide open in the hand of the Angel which standeth with his right foot upon the Sea, and with his left upon the dry Land.

9. So I went unto the Angel as the voice commanded me, and I said unto him, Give me the little Book or Schedule which is wide open in thy right hand; and he said unto me, Take and eat it, and when thou hast so done, it shall make thy belly bitter, but in thy mouth it shall be sweet as Hony.

10. So I took the little Book or Schedule out of the Angels hand, and eat it up before him, and it was, as the Angel said, in my mouth as sweet as Hony, but when I had eaten it, my belly was bitter.

11. And he told me the meaning of it, and he said unto me, Thou must Prophecy again before the sixth Trumpet endeth, and thou must tell what shall befall the People of the *Land*, and

what shall befall the *Gentiles* and their Kings before the seventh Trumpet soundeth, and the mystery of God which I told thee of take effect: And the first things that thou must Prophecy of, will be very sweet and pleasant as Honey to thy mouth, but the second will be very bitter as Gall unto thy stomach.

Disputation VI.

1. Quest. *whether the little Book had any Prophecy written in it?*

Ans. 1. It is not said in the Text, that it had any Prophecy written in it, and therefore they which say it had, do it upon no ground at all?

2. It was wide open, and not shut nor sealed, therefore there was not any secret thing therein.

3. It was but one Schedule or piece of Parchment, and that a little one too, and therefore too little to contain all the Prophecies from the eighth verse of the tenth Chapter, to the end of the *Revelation*.

4. It was far less than the other Book which had seven rolls, and seven seals to them: But if all the Prophecies from the eighth verse of the tenth Chapter, to the end of the *Revelation* should be comprised in it, it would be far bigger than the other Book which had seven rolls and seals to them.

5. The other Book which had the seals is commended for its Prophecies, *Rev. 5. 2, 3, 4, 5.* but this Book is no where commended for any Prophecy it had.

6. The Prophecies in the following Chapters be of higher note, and far more excellent, and of more concernment than the Prophecies in the former Chapters be, and therefore they belong not to this little Book which is no where commended for its Prophecies, but to the other Book with seven seals

seals which hath so high a commendation as not any Book the like, *Rev.* 5. 3, 4, 5.

7. There should be by this reckoning, two Prophetical Books of the *Revelation*, and the seventh verse of the tenth Chapter, should be the last verse of the first Book, and the eighth verse of the tenth Chapter, should be the first verse of the second Book: but St. *John* makes but one Book of all the *Revelation*, and he writes it all in one Volume without division, and calls it a *Revelation* in the singular number, and not two *Revelations* in the plural number, *Rev.* 1. 1.

8. By this reckoning the Prophecies of the other Book with seven seals, should be mingled with the Prophecies of the little Book without seals, for they say that all the Prophecies in the *Revelation*, from the eighth verse of the tenth Chapter, to the end of the *Revelation* belong unto the little Book. Now if you look into the eleventh Chapter, you shall there find the ending of the sixth Trumpet, *v.* 14. and after that the seventh Trumpet, or some part thereof, from the fifteenth verse to the end of the Chapter, both which belong unto the other Book with seven seals, and namely to the seventh seal thereof, *Rev.* 8. 2. and after this come in the Prophecies, as they say, of the little Book again. What a mingle mangle have we here of those two Books one in another? Surely as St. *John* eat up the little Book, so they make the little Book swallow the Prophecies of the other Book into his Belly.

9. The sixth Trumpet doth not end with the seventh verse of the tenth Chapter, but goes onward to the fourteenth verse of the eleventh Chapter, and there ends, and not before; so that all that Prophecy in the eleventh Chapter to the fourteenth verse, doth belong unto the other Book with seven seals, and the seventh Trumpet doth not end

with the eleventh Chapter, for if it did, a close would have been put unto it at the end of that Chapter, to distinguish it from the Prophecies that follow; but there being no period put unto it there, as there is to the former Trumpets where they end, it is an Argument sufficient that it doth not end there, but is to be extended farther, even to the twelfth Chapter, and to all the Chapters following inclusively until a Period be put unto it, which is no where to be found, so that the seventh Trumpet hath no end at all, nor any close put unto it, as the fifth and sixth Trumpets have, *Rev. 9. 12. Rev. 11. 14.* and seeing the seventh Trumpet doth belong unto the Book with seven seals, the Prophecy of the twelfth Chapter, and of all the rest that follow, doth belong unto that other Book also.

10. If the little Book had the following Prophecies written in it from the eighth verse of this Chapter, to the end of the *Revelation*, what's the reason that the Angel doth acquaint *John* with them afterward? A man would think that after he had taken the Book, and eaten it up, he should have known what the Prophecies had been which were contained in it without any further help, or any further *Revelation*: but we find, that in the next Chapter after this, the Angel doth acquaint *John* with the Prophecies of that Chapter, and tells him what they be from point to point; and therefore the little Book, though eaten up by him, did not acquaint him with them before, nor tell him what they were.

Ob. But why was *John* commanded to eat the little Book, if it had no Prophecy written in it?

Ans. 1. To acquaint him with the sweetness, and the bitterness of the Prophecies which follow; for by eating of the Book which was sweet in his mouth, and bitter in his belly, he thereby knew that the Prophecies which follow should be sweet in the beginning, but bitter afterward. 2. To signify

nifie unto him that he had not made an end of Prophecying, and in particular, that the Prophecy of the sixth Trumpet was not fully ended, there was a little more behind, not yet revealed to him, which he was to add to the former part thereof, and therefore it is said; *thou must Prophecy again*, not begin a new Prophecy; *ab ovo* from the first Original, but Prophecy *again*, (that is) of the other part behind belonging to the sixth Trumpet, which was not spoken of before; but what that other part was, was not written in the little Book, but reported to him by word of mouth, and it belongs all of it to the sixth Trumpet, and the little Book it self to boot.

From hence it follows, 1. That the whole Prophetical part of the *Apocalypse* doth not consist of two main Prophecies, both of them beginning their race at the same Epoche (or *terminus à quo*) of time, and concluding together likewise at the same goal or *terminus ad quem*. The first of these (as Mr. Mede would have it) is *prophetia sigillorum* reaching from the fourth Chapter unto almost the end of the tenth. The second is *prophetia libri*, beginning at the eighth verse of the tenth Chapter, and reaching to the end of the Book. But herein Mr. Mede is exceedingly out, for there is but one Prophetical Book of the *Apocalypse* as hath been proved in this Question, and this Book is *Prophetia sigillorum* the Prophecy of the seals reaching from the fourth Chapter, or rather from the sixth Chapter to the end of the *Revelation*. 2. That the Prophecies of the *Revelation* shall come to pass in order, as they came forth out of the sealed Book, seal after seal; Trumpet after Trumpet, Vial after Vial, and so of all the rest in order as they were presented unto *John* in Vision, of which more in the next Question.

2. Quest. whether the Prophecies of the *Revelation* shall come to pass in order as they were revealed to *John*.

Ans.

Ans. 1. Things revealed at once, and not at several distant times, come to pass in order as they be revealed; as for instance: The Prophecy of the four Monarchies, *Dan.* 7. was revealed to *Daniel* all at once, and it did, and shall come to pass in order as it was revealed; so the Prophecy of the *Ram*, and *Hee-Goat*, *Dan.* 8. was revealed to him all at once, and it came to pass in order as it was revealed; and so give instance where you will, it never failes. But now the Prophecies of the *Revelation* were revealed to *John* all at once, and not at several distant times as was proved at large *Disp.* 1. q. 2. therefore they shall come to pass in order as they were revealed. It is otherwise where things are revealed at several distant times, here no such order is observed; as for instance: The Prophecy of the fourth beast, *Dan.* 7. was revealed to him above a year before the Prophecy of the *Ram* and *Hee-Goat* mentioned *Dan.* 8. but yet the Prophecy of the *Ram* and *Hee-Goat* came to pass before it. In like manner, had the Prophecies of the *Revelation* been revealed to *John* at several distant times, as some of *Daniel's* Prophecies were, we could not conclude from thence that they shall come to pass in order as they were revealed; but in regard they were revealed to him all at once, or at one continued time without ceasing or intermission of his ecstasie, we may and must conclude from thence that they shall come to pass in order as they were revealed, and presented unto *John* in Vision.

2. The Prophecies of the *Revelation* were written all of them in one Book, and not in two, and that was the Book sealed with seven seals, *c.* 5. But as for the little Book, *c.* 10. it had not any Prophecy written in it, as was proved at large in the former Question. Now had the Prophecies of the *Revelation* been written in two Books, and not in one, it might be possible that the Prophecies of these two Books might

might begin their race at the same Epoche (or *terminus à quo*) of time, and conclude together likewise at the same goal or *terminus ad quem*: but in regard they were all of them written in one Book, and not in two, here is no colour at all for such a groundless imagination.

3. Histories write of things in order as they come to pass, as if a man were to write a *Chronicle* of the Kings of England, he would not put King Henry the eighth and his Reign, before King Henry the seventh, but set down the Kings in order as they Reigned. And no other is the case here, the prophetical part of the *Revelations* is a History of things to come, as a *Chronicle* is a History of things past, and therefore it sets down things in order, as a *Chronicle* doth.

4. It is acknowledged by Mr. Mede and others of his mind, that all the Prophecies in the *Revelation* (except that of the Palm-bearers *Rev. 7. 9.*) from the beginning of the sixth Chapter to the middle of the tenth shall come to pass in order as they were Revealed, but the grand Question is of those which follow after: Now that the Prophecies which follow after from the beginning of the eleventh Chapter to the end of the *Revelation* shall come to pass in order as they were Revealed, shall be proved severally of them all when I come to write on those Chapters, see *Ch. 11. q. 1. ch. 12. q. 1, 2. ch. 13. q. 14. ch. 16. q. 1.*

5. First, second, third, fourth, &c. are all of them ordinal numbers and not cardinal, and they are so called because they shew not only the number of things spoken of, but the order also. Now the Prophecies of the *Revelation* do all of them consist of these numbers, seven Seals, seven Trumpets, seven Vials consisting all of them of ordinal numbers, whereof the seven Trumpets are the issue of the seventh Seal, and therefore shall come to pass in order after the sixth Seal is ended; and the seven Vials are the issue of the seventh Trumpet (though not the

the immediate nor the adequate issue of it,) and therefore they shall come to pass in order after the Prophecy of the fourteenth Chapter doth determine and not before.

6. What Man will say that King *Henry* the seventh was before *Henry* the sixth? such an absurdity do they run into which interpret the sixth Seal of the day of Judgment, and make the seventh Seal which contains the seven Trumpets to be before it. It is as if a Man should say that King *Henry* the seventh was before King *Henry* the sixth, and the reason why King *Henry* the sixth is set before King *Henry* the seventh in the *English Chronicles* is because he was first revealed unto the Writer, but in order of Reigning King *Henry* the seventh was before him.

7. If the seven Trumpets shall come to pass before the sixth Seal, what's the reason that the sixth Seal was revealed to *John* before them? And so of other Prophecies, if that which was revealed first, shall come to pass after that which was revealed afterward, why was it revealed first, and not afterward? God could have revealed to *John* the seven Trumpets before the sixth Seal, and doubtless would have done so, if the seven Trumpets were to come to pass before it; but now we find 'tis otherwise, the sixth Seal was revealed to *John* before the seven Trumpets were, and what was the reason of it? but because it shall come to pass before the seven Trumpets shall, and no other reason can be given for it. But if any one think otherwise, that the sixth Seal shall come to pass after the seven Trumpets, let him tell me why was it revealed before the seven Trumpets were, and not father after them. And so of other Prophecies it may be asked, if that which was revealed first, shall come to pass after that which was revealed afterward, why was it revealed first? Give an answer he that will.

8. Unless the Prophecies of the *Revelation* shall come to pass in order as they were revealed, what a confused Chaos

is the *Revelation*? It is as if a man should write a History of the affairs of *England*, but in such a mingled and confus'd manner, that no man can find any order in it, no man can tell by reading of it, whether such a Parliament were in such a Kings Reign, and such a Parliament in another Kings Reign, nor which King did Reign first, and which next, the Book is such a mingle mangle, a mess of altogether, that no man can tell what Accidents were in one Kings Reign, and what Accidents in another Kings Reign. Such a confus'd *Chaos* do they make of the *Revelation*, no man can tell by reading of it, where to begin, nor where to end, nor where to find the middle of it, whether the Seal shall come to pass first, and the Trumpets next, and the Vials next, or whether some of the seven Seals shall come to pass first, and some of the seven Trumpets next, and some of the seven Vials next, or in what order things shall come to pass in the *Revelation*, no man can tell.

9. Where no instance can be given to the contrary, there things shall come to pass in order as they were revealed, and such are the Prophecies of the *Revelation*, no instance can be given of any Prophecy that shall come to pass before or after the order of its *Revelation*, and therefore they shall come to pass, Prophecy after Prophecy, as they were revealed, and presented unto *John* in Vision.

Ob. But Mr. Mede in his *Synchronisms*, hath given divers instances to the contrary.

Ans. Every one of those instances do fail, as shall appear by the answers which I give to every *Synchronism* in order.

*An Answer to the Synchronisms of Mr. Mede.**The first Part.*

The first Synchronism of the woman remaining in the Wilderness, of the seven headed beast restored, of the outer Court troden under foot by the Gentiles, of the witnesses in the mean time Prophecying in Sackcloth. All which he will have Synchronise because they be of equal times.

To which I answer, that the month of *April* hath as many days as the month of *June*, and the month of *June* hath as many days as the month of *September*, yet these three months succeed one another; and no other is the case here. The Prophecying of the *witnesses* in Sack-cloth, hath as many days as the *woman* hath in the Wilderness, and that is 1260 days, and the *woman* hath as many days in the Wilderness as the 42 months of the *Beast* amount unto, yet they succeed one another, as the month of *June* succeeds the month of *April*, and the month of *September* succeeds them both. But as for the conculcation of the outer Court 42 months, and the Prophecying of the witnesses in the mean while 1260 days, I confess that they Synchronise, but none of the other do.

Mr. Mede saw the weakness of his first Argument, and in the close thereof confesseth that it is not necessary that equal times should Synchronise, howbeit, for confirmation of it, he adds in his Parenthesis, that in Visions shewed at the same time, it is very likely that they do.

To which I answer, that this doth no way strengthen nor add any confirmation to his Argument, for equal times presented all at once, at one view, may and do succeed one another, as appears in a lease Almanack wide open, where
all

all the months of the year (many of which are equal one to another, and have as many days, one as another,) are presented to my eye all at once at one view, yet they succeed one another, the month of *March* succeeds the month of *January*, though equal in duration to it, and the month of *May*, (though of equal duration too) succeeds them both. So put the case that these Prophecies were presented unto *John* the same time at one view, yet may they succeed one another for all that. But the case is not so in the point in hand, for these Prophecies were not presented unto *John* at one view, as the Image was to *Nebuchadnezzar* in his dream, but successively one after another, the Prophecy of the witnesses in the eleventh Chapter first, the Prophecy of the woman in the Wilderness, in the twelfth Chapter, next, and the Prophecy of the Beast, in the thirteenth Chapter, afterward. And because they were presented unto him successively, therefore we conclude that they shall come to pass successively, the Prophecy in the eleventh Chapter first, the Prophecy in the twelfth Chapter next, and the Prophecy in the thirteenth Chapter, afterward. And thus much for the first Argument.

2. He undertakes to prove that the times of the *Beast*, and of the womans being in the Wilderness, begin at the same instant of time, to wit the Conquest of the red Dragon, and the thrusting him out of Heaven unto the earth, but he mightily fails in the probation of it. 1. In that he makes the Dragon cast out a flood of water after her, before she came into the Wilderness as she was flying thither, but it is not so, for the woman gets into the Wilderness first, as appears *Rev.* 12. 14. and then he sends a flood of water after her to drive her out from thence, as appears *v.* 15. 2. He thinks that by the *remnant of her seed*, is meant the Children which the woman should bring forth in the Wilderness,

derness, and that the Dragon makes War with them in that place, but this is nothing so, but by the remnant of her seed is meant, those which did remain behind, and were not fled into the Wilderness with the woman, for if they had been there, they had been safe as the woman was, v. 14. and the Dragon could not War with them, nor get the Victory over them in that place. Briefly then, the order of the Prophecy is this: 1. The Dragon persecutes the woman, and that as soon as he was cast forth of Heaven unto the earth, v. 13. 2. The woman flies and gets safe into the Wilderness from his persecution, v. 14. 3. The Dragon casts forth a flood of water after her, to drive her out from thence, v. 15. 4. The earth opens her mouth, and swallows up the flood of water, v. 16. 5. The Dragon seeing that, leaves the woman in the Wilderness, and departs from thence (*ἀπὸ αὐτῆς*) to make War with the remnant of her seed, v. 17. and who be they, but those which were not fled into the Wilderness where the woman was? This is the true sense, and order of the Prophecy, and I wonder that any man should set his wit against it.

3. He would have the times of the *Beast*, and of the witnesses end together at the *exit* of the sixth Trumpet, and this he thinks to prove from *Rev.* 11. 13, 14, 15. but all in vain, for though the times of the witnesses do end at the *exit* of the sixth Trumpet, and we hear no more of them afterward, yet the times of the *Beast* do not, as may appear if these things be considered. 1. The City there spoken of is not *Babylon* the Royal City of the *Beast*, but *Ierusalem*, v. 2. and 8. 2. The whole City doth not fall, but the tenth part only, v. 13. 3. That tenth part of the City fell by an earth-quake, but *Babylon* shall be consumed by fire, and not by an earth-quake, *Rev.* 17. 16. *Rev.* 18. 8. 4. Seven thousand men are slain, and no more, v. 13. and what

what is so small a number to the ruine of the *Beast*? 5. Though at the sound of the seventh Trumpet, *the Kingdoms of this World become the Kingdoms of the Lord, and his Christ*, yet this is but *in fieri* at that time, and not *in facto esse*, it is then a doing, and not intirely done, it is then *in esse inchoato*, in inchoation only, not *in esse completo*, in complete perfection, it is then in the bud, and in the blossom, but not come to full maturity till afterward, and as long as it is so, and no more, the *Beast* may have a being in the World, after the seventh Trumpet sounds, until the Kingdom of Christ be brought to full perfection. In a word, the seventh Trumpet is to sound more days than one, as the Angel saith, *Rev. 10. 7.* Now the first day that Trumpet sounds, the Kingdoms of the World are become the Kingdoms of the Lord and his Christ *inchoative* inchoatively, but when the seventh Trumpet hath sounded many days, and when all the Prophecies of the *Revelation*, from the eleventh Chapter to the twentieth are fulfilled, then the Kingdom of Christ shall be brought to full perfection, and then the *Beast* shall have a final end, and not before. And here it is to be noted, that the *Beast* which Wars against the Witnesses, *ch. 11.* is not the same with the *Beast* which overcomes the Saints, *ch. 13. v. 7.* of which more hereafter in its proper place.

4. He will have the times of the witnesses, and of the Court or Holy City possessed by the Gentiles, *Rev. 11. 2, 3.* to contemperate, and this I grant to be true, for the 42 months of the Gentiles in which they shall tread the Holy City under foot, *v. 2.* and the 1260 days in which the Witnesses shall Prophecy, *v. 3.* are the same.

5. He concludes the Synchronism with an inference. *If the treading underfoot of the Court, and Holy City, do contemperate with the Prophecy of the witnesses, it will also contemperate with the Beast.* And this I deny, for the Witnesses do

not contemporate with the *Beast*, only the two first do contemporate, viz. the 42 months of the Gentiles, and the 1260 days of the Witnesses, but the rest succeed one another, the woman in the Wilderness succeeds the times of the Witnesses, and the *Beast* succeeds them both. And thus much in answer to the first Synchronism.

The second Synchronism, is of the two horned Beast, (who is also the false Prophet) with the ten horned Beast, who is also called the Image of the Beast.

Ans. And this is true, if meant of the time which succeeds his restauration; for as soon as the wounded Beast is healed, the other Beast is raised to counsel and assist him, and from that time forth they Synchronise. But whereas he thinks they were raised, the one out of the Sea, and the other out of the earth both together, it is nothing so, for the ten horned Beast is raised first, and in that respect is called the first Beast, v. 12. and after he is raised, he is wounded, and when his wound is healed, then the other Beast is raised, and not before. And thus much of the second Synchronism.

And as for the Appendix, because it makes nothing to the Synchronism, whether it be true or false, I omit to speak unto it; only I think it not amiss to acquaint the Reader, that the ten horned beast is not the *Image* of the *Beast*, as he would have it, but the *object* represented by the *Image*.

The third Synchronism is of the great whore, or mystical Babylon, with that same Beast which hath seven heads and ten Horns.

Ans. If this were meant of the *Beast* ch. 17. it were true, and not to be denied, but it being meant of the *Beast* ch. 13. it is false, for that *Beast* outlives the Whore, and Wars against him that sate upon the white Horse, that is, against Christ;

Christ, after the Whore is destroyed, *Rev. 19. 19, 20.* And the Synchronism doth suppose these Beasts to be all one, of which more hereafter.

The fourth Synchronism, is of the 144000 Sealed Virgins, with the whore of Babylon, and the Beast.

Ans. Five Arguments are brought to prove their Synchronising. The three first as he confelleth are insufficient to make up a full and entire contemporising, for they may all consist but with a partial. The fourth Argument is brought to prove a total contemporising, but it comes short of it, as the three other did, for though these Virgins be *antistachal* to the *Beast*, and all his followers, yet this is only at his declination, and not before; and though they be the Servants of God, and wear his Livery, and have his name written in their foreheads, yet God had other Servants besides these which had to deal with the *Beast*, and he with them before these had, and they be the remnant of the womans seed, *Rev. 12. 17. Rev. 13. 7.* but these Virgins advance against him afterward, *Rev. 14. 1, 2.* It is true if God had had no more Servants to oppose the *Beast* but these only, then must these have been *antistachal* to the *Beast* throughout from his first breathing, to his last gasp; but God had other Servants to oppose the *Beast* before these did, and they are the remnant of the womans seed, as was said before, therefore these are actually *antistachal* to him afterward, when the other have done their work, and not before. The last Argument speaks expressly of a final contemporising, and no more, which I grant to be true, though I dislike the *medium* which is brought to prove it. The truth of the Synchronism which we have in hand, is this, the Virgin company of the Sealed are antecedaneous to the *Beast* and *false Prophet*, for they are Sealed in the time of the sixth Seal, which is before the times of the *Beast* and *false Prophet* do commence, but yet they advance

advance not against him, nor have to deal with him, nor he with them, until his 42 months be ended, and then they step forth against him, and get the Victory over him, *Rev. 15. 2.* And as for the Whore of *Babylon*, we have a Prophecy of her final ruine, which is to come to pass in the time of the seventh Vial, *Rev. 17. 1.* but of her first beginning, when she began to be a Whore, we want a Prophecy in the *Revelation* to inform us of it.

The fifth is a confectary of the general Synchronism of all hitherto mentioned.

Ans. His inference is, that they all Synchronise; my inference is from what I have said and proved, that only the conculation of the holy City 42 months, and the Witnesses in the mean time Prophecying in Sackcloth 1260 days are Synchronals, but all the rest succeed one another. The whole Prophecy of the twelfth Chapter, shall succeed the Prophecy in the eleventh Chapter, the Prophecy in the thirteenth Chapter, shall succeed the Prophecy of the twelfth Chapter, the Prophecy of the fourteenth Chapter, shall succeed the Prophecy of the thirteenth Chapter, and the Prophecy in the seventeenth Chapter, concerning the fall of *Babylon*, shall be the last that shall come to pass of all that have been hitherto spoken of.

The sixth Synchronism is of the inner Court measured with the Reed of God, and of the lying in wait, and the Battel of the seven headed Dragon with Michael, concerning the Childbirth of the woman in travail.

Ans. To which I answer, 1. That they are not the immediate Antecedents of contemporaries, for the woman in the Wilderness, *Rev. 12. 14.* the Beast with ten Horns, *Rev. 13. 5.* and the outer Court, *Rev. 11. 2.* do not contemporate, but succeed each other, as hath been proved in my answer to the first Synchronism. 2. Though it be true that the wo-

mans Travel, and the Dimication of the *Dragon* with *Michael* do'contemperate, and the flight of the *woman* into the Wilder-ness immediately succeed them, *Rev.* 12. 6, 13, 14. yet the seven headed *Beast* restored doth not immediately succeed the *Duel*, in which *Michael* over-threw the *Dragon*; for the *Dragon* doth not immediately raise the *Beast* so soon as he is cast out of Heaven unto the Earth, but before he attempt such a Work, he first of all persecutes the *woman*, *Rev.* 12. 13. then the *woman* flies into the Wilder-ness, *vers.* 14. after that he sends a Floud of Water after her to carry her away, *vers.* 15. then the Earth swallows up the floud of Water, *vers.* 16. and when all this is done, then he leaves the Wilder-ness, and goes into the Sea, from whence he raises up the *Beast* to War against the Remnant of the *Womans* Seed and not before, *vers.* 17, 18. *Rev.* 13. 1. 3. That the measuring of the inner Court shall precede the conculcation of the outer Court I grant, and that the forty two Months in which the *Gentiles* shall tread it under foot, begin when the measuring of the inner Court is ended; but that the measuring of this inner Court shall synchronise with the *womans* Travel, and the Dimication of *Michael* with the *Dragon*, I deny, and that because the conculcation of the outer Court, and the Habitation of the *woman* in the Wilder-ness, do not synchronise, but succeed each other, as hath been proved in my Answer to the first synchronism; And therefore as the measuring of the inner Court shall precede the conculcation of the outer, so they both shall precede the *womans* Travel; and as the *womans* Travel shall precede her flight, and habitation in the Wilder-ness, so the habitation of the *woman* in the Wilder-ness shall precede the *Beast*, and all his Actings against the Remnant of her Seed. Lastly, Whereas he talks of a repeated prophecy, he should have first proved a repeated Prophecy before he had said so much of it, or built an Argument upon it, for there is no repeated Prophecy in the *Revelation*. And when the

Angel saith, *Oportet te iterum prophetare*, thou must prophesie again, *Rev.* 10. 11. the meaning is not that he must begin a new Prophecy, *ab ovo*, from the first Original, repeating the same times over again; but the meaning is, that he must prophesie of other things, and of other times, which shall succeed the former, and which he had not spoken of before.

The seventh Synchronism is of the seven Vials, and of the Beast and of Babylon inclining to ruine.

Ans. And this Synchronism I grant to be true, for the seven Vials are the seven last plagues, *Rev.* 15. 1. and they fall upon the men which have the Mark of the *Beast*, *Rev.* 16. 2. and upon his Throne and Kingdom, *vers.* 10. and upon *Babylon*, *vers.* 19. and they never leave her, till they bring her, and the *Beast* to a final end, *Rev.* 17. and 18. and 19. 20.

The second Part.

Ans. And thus I have gone over the first part of his Synchronisms, and as I believe have given fit Answers to them all; what is true I have confessed to be true, and what is otherwise, I have given Reasons for my denial and dislike of it. I proceed now with the like Candor and Ingenuity, to speak unto the rest of the Synchronisms which follow; but before I begin, I must premise a few things in answer to his Prologue.

1. That the little Book had not any Prophecy written in it as hath been proved in the former Question.
2. That upon this account the *Revelation*, or the propheticall part thereof may not fitly be divided into two main Prophecies, as he would have it, whereof the first is *Prophetia sigillorum*, the prophecy of the Seals, reaching from the fourth Chapter (or rather from the sixth Chapter) to almost the end of the tenth; the second (he would have it) is *Prophetia libri*, the prophecy of the little Book beginning at the eighth Verse of the tenth Chapter, reaching to the end of the *Revelation*: I say, that this may not fitly be done, because there is but one prophecy of the *Revelation*.

tion, and that is *Prophetia sigillorum*, the prophecy of the Seals which begins at the sixth Chapter, and reacheth to the end of the *Revelation*; for as for the little Book, it had not any prophecy written in it, and Mr. Mede should have proved, that the little Book had all the prophecies in the *Revelation*, from the eighth Verse of the tenth Chapter to the end of the Book, written in it, and not have supposed it so to be. 3. That because there is but one Book of prophecy and not two, therefore the prophecies of the eleventh Chapter, and so onwards, which are subsequent to the little Book, shall not begin their race at the same Epoche that the Seals do, and so run along with them *ad eandem metam*, to the same Goal, for this were to make two Books of prophecy, when there is but one. 4. Suppose it to be true (as he saith) that the *Revelation* doth consist of too main prophecies, and the first of them to be *Prophetia sigillorum*, the prophecy of the Seals, reaching from the fourth Chapter to almost the end of the tenth, the other to be *Prophetia li'ri*, the prophecy of the little Book, beginning at the eighth Verse of the tenth Chapter, and reaching to the end of the *Revelation*: Yet it no way follows, that these two prophecies must contemporate, or begin their race at the same Epoche of time, and conclude together at the same Goal, for the latter may begin where the other left for all that. 5. Suppose the Book of the *Revelation* might fitly be divided into two Tomes, and the second Tome to begin at the eighth Verse of the tenth Chapter, at these Words, *And the voyce which I heard from Heaven spake unto me again*; yet by that voyce is not meant, the voyce mentioned *Chap. 4. vers. 1.* but the voyce mentioned *Chap. 10. vers. 4.* and by the Words, *Thou must prophecy again*, is not meant, that he must begin a new prophecy, *ab ova*, from the first Original, but rather that he must begin where he left before. As if a man were commanded to write a History of the Kings of *Israel* in two Volumes; the first Volume beginning with the Reign of *Saul*,

and ending with the Reign of *David*, the other Volume beginning with the Reign of *Salomon*, and ending with the Reign of *Zedekiah*, doth not this last Volume begin where the other left? And no other is the case here. Suppose the prophecies of the *Revelation* to consist of two Tomes, the one reaching from the fourth (or sixth) Chapter, to the eighth Verse of the tenth Chapter, the other from thence to the end of the Book, this last tome doth not contemporate with the former, but succeeds it, and begins to Prophecy where the other left. 6. We read not that the voice *ch. 10. v. 8.* was as the sound of a Trumpet, and therefore not likely to relate to the voice, *ch. 4. v. 1.* but rather to the voice, *ch. 10. v. 4.* for that voice, *ch. 4. v. 1.* is said to be as the sound of a Trumpet, but this not. But to what purpose he would have the Reader take notice of this, I cannot tell; Is this an *Index* that the Prophecy of the little Book, (as he calls it) doth contemporate with the Prophecy of the Seals? No more than the voice, *ch. 4. v. 1.* is an *Index*

Rev. 1. 10.

Rev. 4. 1.

that the Prophecy of the Seals doth contemporate with the Vision of the seven Churches; for both these, as well that *Rev. 1. 10.* as that *Rev. 4. 1.* had a voice as of a Trumpet before them, yet they do not contemporate each with other. Lastly, you may be sure that it is not so as he saith, that the second Prophecy, or the Prophecy of the little Book doth begin at the eighth verse of the tenth Chapter, and reach from thence to the end of the *Revelation*, because *Ch. 11.* you have the Period of the sixth Trumpet, and the beginning of the seventh, from the fourteenth verse to the end of the Chapter, both which belong (not unto the little Book) but to the Prophecy of the Seals, as you may see if you look into his scheme. And thus much by way of answer to his Preface, I come now to the Synchronisms themselves.

The first Synchronism which is the principal one, is of the seventh Seal, so far as the six first Trumpets reach with the ten horned, and two horned Beasts, and the rest contemporisers.

Ans. To which I answer first in general, that the beginning of the Beast doth not contemporate with the beginning of the seventh Seal, as he would have it, nor the end of the Beast contemporate with the *exit* of the sixth Trumpet, therefore here is no Synchronising. 2. I answer to each branch of the Argument in particular, and

1. I say that the beginning of the Beast, doth not contemporate with the beginning of the seventh Seal, but is the offspring of the seventh Trumpet, and comes forth into the World after the seventh Trumpet is begun, *Rev. 11. 15. Rev. 13. 1.* 2. One opposite may be before another, witness *David* and *Goliath*, who were deadly opposites one unto another, yet *Goliath* was the elder, and *David* was the younger, and did outlive *Goliath*: so though these Sealed Virgins be opposite to the Beast Reigning, yet the Virgins are the elder Company, and are Sealed by the Angel before the Beast has a being in the World. Opposition implies a partial contemporation, not a total. 3. In what respect are the Sealed Virgins opposite to the Beast, but in respect of Religion, and warlike persecution for Religion? And how either of these severally, or both of them jointly, can cause a total contemporation, I am yet to seek. For instance, The Christians, and the *Turks* are opposites in respect of their Religion, and who knows not but that the Christian Religion, was before the *Turkish*? And they be also opposite in respect of War, and yet this made them not contemporate, but come behind the Christians. So what if these Virgins be opposite to the Beast in respect of Religion, is not their Religion before his? And what if difference in Religion produce a War betwixt them, doth not this War succeed Religion, and the Beast that is raised

to begin this War, succeed it too? 4. If you look into the text, you shall find that these Virgins, though they be before the Beast in respect of their Sealing, yet they actually oppose him not in his Wars until his declination; then it is that they actually advance against him, and not before. And if it be asked of me, who they were that opposed him in his Wars before his declination? I say, they were the remnant of the womans seed whom he warreth with, and overcomes, *Rev. 12. 17, 18. Rev. 13. 7.* but the Sealed ones advance against him afterward, and get the Victory over him, *Rev. 15. 2.* 5. The Sealed ones are Sealed at the sixth Seal, immediately before the seventh Seal begins, and therefore they be more ancient than the Beast who hath no being in the World till the seventh Trumpet is begun, and so much thereof as is contained in the twelfth Chapter past before he riseth, *Rev. 13. 1.* 6. The contemporation he hath proved in the fourth Synchronism of his first part, is but a partial contemporation, and comes far short of a total; for which see the Synchronism it self, and my answer to it. 7. The Sealed ones are the Servants of God before that they be Sealed, for the Seal doth not make them such, but find them so to be, *Rev. 7. 3.* And in this respect too they are more ancient than the Beast, and do no otherwise contemporate with him, than as an elder contemporates with a younger man. 8. The reason why the Seal is put upon them in the sixth Seal, is not to call them forth against the Beast, but to preserve them against the storms of the ensuing Trumpets. And this is a sufficient answer to the first branch of the Synchronism, that the beginning of the Beast doth not contemporate with the seventh Seal.

2. I say that the end of the Beast doth not contemporate with the *exit* of the sixth Trumpet, for though it be true, that the 1260 days of the two Witnesses do end at the *exit* of

of the sixth Trumpet, yet that the 42 months of the Beast do end at that time too, I deny. 2. Instead of proving that the 42 months of the Beast are ended at the *exit* of the sixth Trumpet, he saith, that *it is demonstrated already, part 1. Synch. 1. §. 3.* whither I refer the Reader for better satisfaction. And by the answer which I have given to it he shall find, that it is no more proved there, than it is here; for if you look into the Text, you shall find that the great City did not fall at the *exit* of the sixth Trumpet, but the tenth part of it fell, and no more: and by the City in that place is not meant the Throne of the Beast, but the holy City which the Gentiles trample under foot 42 months, *Rev. 11. 2.* 3. He saith, *by reason of the destruction which he then felt, the Beast was at the last gasp or giving up the Ghost;* but if you look into the Text, you shall find that seven thousand men are slain in the earthquake, and no more, and what is so small a number to the expiration of the Beast, or to his last gasp? No more than the loss of seven thousand men is to the ruine of the *Turkish* Empire. For suppose the *Turk* should send an Army from *Constantinople* to *Jerusalem* to slay the *Jews* and *Christians* that be there, and after this is done, seven thousand of his men should be slain by an earthquake, what is this to the ruine of the *Turkish* Empire? And no other is the case here; The Beast sends his Soldiers to *Jerusalem* which slay the two Witnesses which Preach the Gospel there, and after this is done, seven thousand of his men lose their lives by an earthquake, what is this to the ruine of the Beast? No more than the loss of seven thousand men, is to the ruine of the *Turkish* Empire. 4. He saith, *that we might know in what time of the Seals and Trumpets this should happen, the spirit immediately joyned the second wo, that is, the sixth Trumpet even then to be past:* but he should have proved that the Beast was then past, and not that the second Wo was then past; which last I grant

to be true, but the other I deny. Lastly, he saith, *lest happily it should raise a scruple in any that those things which are related in the Text concerning the overthrow of the Beast, the fall of the City, and the slaughter of men caused by the earthquake, ought not to be understood of the utter destruction of the Beast*, he saith that it is not requisite to the Synchronism in hand, but that they be meant at least of the ending of the time of his power and reign. But if you look into the Synchronism, the Words of the Synchronism are, *Finis bestie contemporat cum exitu tube sextæ*, the end of the Beast doth contemporate with the exit of the sixth Trumpet, not the end of the time of his Power and Reign; and if you look into the sacred Text, there is nothing at all of the ending of his Power and Reign, nor of the time of their ending; all we find there is, that *there was a great Earthquake, and the tenth part of the City fell, and in the Earthquake were slain seven thousand Men*: But what is this to the ending of his Power and Reign, or the ending of the time thereof? No more than the loss of so many Men is to the abolition of the Turkish Power and Kingdom. We read, *Dan. 7. 12.* that *the rest of the Beasts had their Dominion taken away, yet their lives were prolonged for a season*: But we read not *Rev. 11. 13.* that the Beast hath his Dominion taken away at the exit of the sixth Trumpet, and his Life prolonged till the seventh. In a word, the Synchronism doth suppose things which are not to be granted.

1. That the sealed Virgins, and the two Witnesses be all one Company.
2. That the Beast *Chap. 11.* is the same with the Beast *Chap. 13.*
3. That the one Thousand two Hundred and sixty Dayes of the Witnesses *Chap. 11. 3.* are the same with the 42. Moneths of the Beast *Chap. 13. 5.*
4. That the whole time of the Beasts Reign is determined in those 42 Moneths; all which must be proved before the Synchronism can be made good. And thus much in Answer to the first Synchronism.

The second Synchronism is of the contemporating inner Court, and the battail of Michael and the Dragon, about the birth of the Child, with the six first Seals.

Ans. To which I answer. 1. That the measuring of the inner Court, and the battail of *Michael* and the Dragon, about the birth of the Child, do not contemporate each with other; and therefore not contemporate with the six first Seals. 2. Neither are they immediate Antecedents of contemporating Succedaneans; for though the six first Seals be the immediate Antecedent of the seventh Seal, yet the measuring of the inner Court, and the Dimication of *Michael* with the Dragon, are not the immediate Antecedents of the Beast, and the sealed Virgins. 3. The seventh Seal, or (which is all one) the six first Trumpets; and the company of the sealed, and the Beast, are not contemporants, therefore here is no Synchronising.

The third Synchronism is of the Vials, with the sixth Trumpet.

Ans. To which I answer. 1. That the seven Vials are the seven last plagues, *Rev.* 15. 1. and therefore they do not begin the ruine of the Beast, but end it. 2. The Kingdom of the Beast is not brought to such a ruine in the sixth Trumpet, as to put an end to his forty two Moneths; all that is done in that Trumpet, is the falling of the tenth part of the City, and the loss of seven Thousand men, and what is that to the ruine of the Beasts Kingdom, or to the ending of his forty two Moneths. 3. The Beast shall have a far greater loss than that, before any of the Vials be effused, for the Harvest *Chap.* 14. is a far greater loss than that in the sixth Trumpet, and the Vintages far greater than the Harvest, and both of them shall come upon the Beast before any of the Vials be effused. 4. The fifth Vial is poured out upon the Throne of the Beast, but that the Beasts Throne is touched in the time of the sixth Trumpet, I deny. For

by the tenth part of the City, is not meant the Throne of the Beast, but *Jerusalem*. 5. The seventh Vial is a consummating Vial, and the seventh Trumpet a consummating Trumpet : but this doth not make them to contemporate, for the one takes up more time in consummating than the other doth, as having more things to consummate than the other hath ; the one begins *Chap. 16.* and consummates the things from thence unto the end, the other begins *Chap. 11.* and reaches from thence unto the end of the Revelation.

The fourth Synchronism is of the thousand years of Satans being bound with the seventh Trumpet or the space from the destruction of the Beast.

Ans. To which I answer that the thousand years of Satans being bound are shorter than the seventh Trumpet, both *à parte ante*, and *à parte post*. 1. They are shorter *à parte ante*, for the thousand years begin *Rev. 20. 1.* but the seventh Trumpet begins *Rev. 11. 15.* and all the Prophecies between that Chapter, and the twentieth belong unto the seventh Trumpet, and not unto the little Book which had no Prophecy written in it. Again the thousand years expire at the enlargement of the Prisoner, *Rev. 20. 7.* but the seventh Trumpet goes beyond it, and contains under it, not only that enlargement, but the insurrection and destruction of *Gog and Magog*, the resurrection of the dead, and the final Judgment : so that the thousand years are much shorter than the seventh Trumpet, both *à parte ante* on the fore part, and *à parte post* on the hinder part. To that which follows in the Synchronism I have no more to say, but what has been spoken to already, the rest not spoken to I leave to others to answer that have a mind unto it, for my opinion is, that the Prophecies of the *Revelation* shall come to pass in order as they were revealed.

The fifth Synchronism is of the thousand years of the Sovereign Reign

Reign of Christ, and of the seventh Trumpet, or the space from the destruction of the Beast.

Ans. To which I answer that the seventh Trumpet, and the space of time which succeeds the destruction of the Beast are not all one, for that space begins with the twentieth Chapter, but the seventh Trumpet begins before, and contains not that space alone, but all the Prophecies besides, from the eleventh Chapter to the twentieth. The rest that follows in that Synchronism I leave to others to answer that be so minded, for my opinion is, that the Prophecies of the *Revelation* (what ever the meaning of them be) shall come to pass in order as they were revealed.

The sixth Synchronism is of the new Jerusalem, the Lambs Bride with the seventh Trumpet, or the space from the destruction of the Beast.

Ans. To which I answer. 1. In general that the new *Jerusalem* doth not begin at the destruction of the Beast, nor contemporate with the thousand years, but succeed them. 2. I answer to each Argument in particular.

To the first, I say that the marriage of the Lamb, *Rev. 19. 7.* and the marriage, *Rev. 21. 2. 9.* are not the same. The first is the personal marriage of Christ, with the spouse in grace; the other is the personal marriage of Christ, with the spouse in glory.

To the second, I deny that the new *Jerusalem* is the beloved City which *Gog* and *Magog* shall environ after the thousand years are ended, *Rev. 20. 2.* for this latter is the Church in the full state of grace, but the other is the Church in the full state of glory.

To the third, *factum est*, it is done, *Rev. 16. 17.* is not the same *factum est* with that *Rev. 21. 6.* By the first is meant that the seven last plagues were then expiring, that being the last which then was pouring out, and the full state of

grace was ended, and the state of glory was presently to begin.

The fourth Argument proves ~~no~~ more than this, that the new Jerusalem shall succeed the utter extinction of the Beast, and Babylon: but that it shall succeed immediately, I deny. The order shall be this, Babylon shall be destroyed first, the Beast and false Prophet next, then shall be the thousand years, after them the insurrection and destruction of Gog and Magog, after that the last Judgment, then the Lake of fire for the cursed, and the new Jerusalem for the blessed.

The seventh Synchronism of the Palm-bearing multitude of the numberless triumphants out of all Nations, Tribes, People, and tongues, C. 7. v. 9. with the seventh Trumpet, or space of time from destruction of the Beast, C. 11. 15.

Ans. Two Arguments are brought to prove this, the first is to this effect, *The Palm-bearing multitude immediately succeeds the Company of the Sealed, and that company ended with the Beast, at the exit of the sixth Trumpet, therefore the Palm-bearing multitude followeth both.*

Ans. But if you look into the seventh Chapter, you shall there find they immediately succeed the time of their Sealing; not the race of the Sealed, but the time of their Sealing. Now their Sealing is in the time of the sixth Seal, before any of the Trumpets do begin, therefore these Palm-bearers precede the seventh Trumpet, and the first to boot.

The second Argument is, *that they be Citizens of the new Jerusalem.*

Ans. But in the sixth Seal, under which they are presented unto John, they are not come to that estate at that time, their bodies being not then raised from the Grave, their Souls being then in Heaven in the state of blifs, at such time as the Sealed ones are Sealed on earth.

~~Other~~

Other things there be in these Synchronisms, which for brevity sake I omit to speak unto. By that which hath been said the Reader may perceive there be no such Synchronisms as he would have, except those which belong to one and the same Prophecy; as the two *Beasts* in the thirteenth Chapter do: otherwise the Prophecies succeed one another, and shall come to pass in order (not as they be written) but as they were revealed; and this is a sure rule to go by, and gives great Light to the Exposition of the Prophecies; for such an Exposition must be put on each Prophecy, as to make it succeed the Prophecy that went before, and precede the Prophecies which follow after; the same order to be observed in Execution, as was in Revelation.

And here the Reader may take notice. 1. That every one of these Synchronisms is to be understood of a total, not of a partial Contemplation; for some of them are true of a partial Contemplation, (as that the sealed Virgins do contemplate with the *Beast*) but none of them of a total. 2. That for the most part things are set down in writing, in such order as they were revealed; and there be but very few things that be set down otherwise, and they be such as belong to one and the same Prophecy, and were presented to *John* both together, but could not be set down in writing both together, but immediately one after another: As for instance, the Travel of the Woman with Child, *Chap. 12.* and the watching of the Dragon to devour her Child as soon as it was born, were presented unto *John* both together, and shall come to pass both together; but he could not set them down in writing both together, but immediately one after another: So the watching of the Dragon, and the Battail of *Michael*, with him, were presented to *John* both together, and shall come to pass both together, but could not be set down in writing both together (but immediately one after another) unless it were in Columns in this manner.

And there appeared a great wonder in Heaven, a Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars. And she being with child, cried travellling in birth, and pained to be delivered, Rev. 12. 1, 2.

And there appeared another wonder in Heaven, and behold a great Red Dragon, having seven Heads, and ten Hornes, and seven Crowns upon his Heads. And his Tail drew the third part of the Stars of Heaven, and did cast them to the Earth; and the Dragon stood before the Woman which was ready to be delivered, for to devour her Child as soon as it was born, Vers. 3, 4.

And there was war in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought with his Angels; and prevailed not, neither was there place found any more in Heaven. And the great Red Dragon was cast out, that Old Serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the Earth, and his Angels were cast out with him, Vers. 7, 8, 9.

Unless it be in this manner, these things could not be set down in writing together, but one behind another; and in such a case as this, things are not set down in writing in some places, in such order as they were revealed, and they are such as belong to one and the same Prophecy; but in other cases, where Prophecies are distinct one from another, and concern different matters, they are set down in writing in such order as they were revealed, and shall come to pass in the same order as they were revealed; not any thing of another nature, or belonging to another Prophecy coming between. See more of these Synchronisms, Chap. 11. q. 1. Chap. 12. q. 2. Chap. 13. q. 1. Chap. 14. q. 1. Chap. 16. q. 1.

CHAP. XI.

The conclusion of the second Trumpet, or the second part thereof.

1. **A**Nd there was put into my hand a Reed like unto a Rod to measure withal, and the Angel that gave it me, stood by, and said unto me, Arise, and measure the Temple, and the inner Court, and them that worship therein; whereby I knew that a Temple, and an inner Court should be built at the Execution of this Prophecy at *Jerusalem*, for the people of the *Jews* to worship in.

2. But the Court which is without the Temple (said he unto me) leave out, and measure not; whereby I knew that it should not be built; and the reason of it is, because it shall be given to the Gentiles to inhabit, and *Jerusalem* shall be trodden under Foot by the Gentiles three years and an half, after the Temple and inner Court shall be finished.

3. And as soon as the Temple, and the inner Court shall be built, I will give them to my two Witnesses, whom I will raise up of the *Jewish* Nation, and they shall Prophesie therein by immediate Inspiration three years and a half, with good success, cloathed in Priestly Garments, as *Elijah's* and *John Baptist's* were made Sack-cloath.

2 King. 1. 18.
Mat 3. 4.
Esa. 20. 2.
Zach. 13. 4.

4. These be two anointed ones, as *Josua* and *Zerubbabel* were; and they be also two Candlesticks standing for or before the God of the earth to receive Commandments from him, and impart them to the People; and they be also so called, to signify the good success of their Ministry, which is.

Zach. 4. 2, 3.
6, 7. 9. 10. 14.

is to lay the Foundation of the *Jews* Conversion, which shall be brought to pass not by might, nor by power, but by the Spirit of the Lord.

5. And if any one will hurt them, or do them any harm before the three years and a half allotted to their Prophecy shall be ended, they shall call for fire from Heaven as *Elijah* did, and it shall presently fall upon them, and devour them.

2 King. 1. 10. 12.
Luk. 9. 54.

And I say again, if any one will hurt them or do them any harm before the three years and a half allotted to their Prophecy be expired, in such a manner as was said before, shall he be killed.

6. These have power to shut Heaven, as *Elijah* had, that it rain not in the days of their Prophecy, for three years and a half, as it did not in the days of his; they have also power over waters, to turn them into blood, as *Moses* did in *Egypt*, and to smite the earth with all manner of earthly Plagues so often as they will.

1 King 17. 1.
Luk. 4. 25.
Jam. 5. 17.

7. And when they shall have finished their testimony which they were to do in three years and a half, the Scarlet coloured Beast which shall arise out of the bottomless Pit, shall make War against them, and overcome them, and slay them, which not any one could do before their Prophecy was ended.

8. And their bodies after they be slain shall lye in the open Street of the great City, which in a mystical sense, is called *Sodom*, and *Egypt* for the excessive wickedness that is therein at this time, Uncleanliness, Blood, Murder, and other abominable sins and wickedness committed by the Gentiles which shall be therein: but yet neither of these be in a literal sense the place where the witnesses shall be slain; but that you may know, what that City is indeed without any mystical sense at all, it is the City where our Lord himself was crucified,

9. And

9. And the Soldiers or strangers of divers People, Tribes, Tongues and Nations that shall be sent to Jerusalem by the Beast, to make War, and slay these two Witnesses, shall behold, and see their dead bodies in the open Street of the City, three days and a half, day by day, one after another, and all that while shall not suffer their dead bodies to be buried; and this is done not out of favour or disfavour unto them, but only that men might know and see that they be dead, and relate it unto others*.

10. And the Inhabitants of the place, City, or Country thereabout shall rejoyce over these men, and make Feasts, and be merry, and send presents from their Tables, one unto another, because these two Prophets of the Lord are dead, who by their Preaching, and Miracles, and Plagues, tormented the Inhabitants of the Land, when they were alive.

** This was the reason that the body of Campian Gaurus was by command of Selimus laid forth in an open place for all men to behold, that such as believed him to be alive, might know that he was dead. See Turkish History, pag. 532. See the like Story in Graftons Chronicle, pag. 705. where he relates that the dead bodies of the Earl of Warwick, and the Marquess his Brother, by the space of three days, lay open visaged in the Church, to the intent that all men might evidently perceive that they unfeignedly were dead. And for no other reason be the two witnesses left unburied three days and a half, that men might behold and see that they be dead.*

11. But after they have been dead three days and a half, their souls shall enter into them again, and they shall stand upon their Feet, and be alive again in their bodies, and great fear shall fall upon all them that shall behold it.

12. And they shall hear a voice from Heaven, saying unto them, Come up hither; and they shall presently ascend to Heaven in a Cloud, as Christ himself did: and this shall be done, not in their successours, but in their own bodies, and their enemies shall behold them, and see them ascending into Heaven, as Christs Disciple did behold and see him when he ascended thither. A. 1. 10, 11.

13. And the same hour that this is done, shall be a great earth-

earth-quake at *Jerusalem*, and the tenth part of the City fall, and be thrown down^u unto the ground, and seven thousand men be slain by the earth-quake, and the rest that shall escape shall be afraid, and glorifie God for their deliverance.

14. The second wo is past when these things shall be fulfilled, and there is but one wo more to come, when these things are ended, and that wo shall come quickly.

The Prophecy of the seventh Trumpet, or the inchoation of it.

15. And the seventh Angel sounded his Trumpet, and presently upon the sound thereof, there were voices of joy, exultation, and ovation in Heaven, saying, The Kingdoms of the World shall become the Kingdoms of the Lord, and his Christ, and he shall Reign for evermore, and the time is now at hand in which it shall be done.

16. And upon this joyful acclamation, the four and twenty Elders rose up from their seats and fell prostrate on their faces, and worshipped God, because the time was come that the Lord and his Christ should Reign.

17. Saying, We give thee thanks Lord God Almighty, the Monarch of Heaven and Earth, the Ruler and Governor of all things therein, and that not only now, but heretofore in all ages past, and throughout all ages for time to come, because thou wilt receive thy great power and might, and put thy Kingdom in execution.

18. And the heathen shall be angry, and thy wrath shall come and is now approaching, and the time of the dead, that Judgment be given to them, and reward be given unto thy Servants whom thou shalt imploy to Preach thy Gospel, and to thy Saints which be not Preachers but believers of thy Gospel, and to all that fear thee both small and great, and that thou shouldest destroy, and root the Heathen out, which corrupt and defile the earth where thou intendest to Reign and set up thy Kingdom.

19. And

19. And the secret Closet of God shall be opened in Heaven, and there shall be seen in his Closet the Ark of his Covenant, which he made with the Jewish Nation, that they should be converted to the Faith of Christ; which at this time is to be put in Execution, according to the Prophecy of the Angel in the tenth Chapter; but before it commence, or take effect, there shall be Lightnings and Thundrings, and a terrible Earthquake to usher it in. *See the next chapter to*

*Jer. 31. 31, 32,
33, 34.
Heb. 8, 8, 9, 10,
11, 12.*

Disputation VII. *And about the*

1. Quest. *whether the Prophecy in the eleventh Chapter, from the first Verse to the end of the fourteenth, doth belong to the sixth Trumpet, and be a part thereof?*

Ans. 1. The sixth Trumpet doth not end with the ninth Chapter, nor at the sixth Verse of the tenth Chapter, but reacheth onward to the fourteenth Verse of the eleventh Chapter, and there ends, and not before, as appears from the words of that Verse, *The second woe is past, and behold the third woe cometh quickly.*

2. The close of the sixth Trumpet is not set down at the end of the ninth Chapter, nor at the sixth or seventh Verse of the tenth Chapter; but at the fourteenth Verse of the eleventh Chapter: Therefore whatever comes between the seventh Verse of the tenth Chapter, and the fourteenth Verse of the eleventh Chapter, doth belong unto the sixth Trumpet, and is a part thereof.

3. Look into the former Trumpet, and you shall not find any thing interposed between the end of that Trumpet, and the close thereof; and why should any Man think that so large a Prophecy, as is contained between the seventh Verse of the tenth Chapter, and the fourteenth Verse of the eleventh Chapter, is interposed here?

4. Of all the six Trumpets, none have a remarkable close added to them, but the fifth and the sixth Trumpets only; and wherefore were these closes added to them, but that we might exactly know as well where they end, as where they do begin? Now the fifth Trumpet ends where the close thereof is set, and that is *Rev. 9. 12.* and therefore also the sixth Trumpet ends where the close thereof is set, and that is *Rev. 11. 14.* and not before.

5. St. John when he wrote the *Revelation*, did not distinguish it into Chapters and Verses, as now it is, but did set down the sixth Trumpet, and all the rest of the *Revelation* joyntly together, without any such Partition, or Division; and if they which did at first distinguish the *Revelation* into Chapters, and Verses, had made but one Chapter of the sixth Trumpet, beginning with the thirteenth Verse of the ninth Chapter, and ending with the fourteenth Verse of the eleventh Chapter, as they might have done, the matter had been more clear, perspicuous and evident to the eye than now it is. *It cannot be denied (saith Mr. Mede) but the Division of Chapters, especially in the New Testament, being but Humani instituti, is sometimes so ill ordered, that it doth much prejudice the Reader in understanding the meaning of the Holy Ghost.* Remains pag. 5. And if the Contents of this Trumpet had been ordered into one Chapter, beginning with the thirteenth Verse of the ninth Chapter, and ending with the fourteenth Verse of this eleventh Chapter; what man would have doubted, but that this Prophecy of the eleventh Chapter, to the fourteenth Verse thereof, did belong unto the sixth Trumpet, as the Prophecy in the ninth Chapter, from the thirteenth Verse, to the end thereof doth.

6. Had it been said in the tenth Chapter, at the end of the sixth Verse, *The second woe is past*; here had been an undeniable Argument, that the Prophecy of the sixth Trumpet, did not

not reach so far as the eleventh Chapter: Or had it been said in the eleventh Chapter, *The first Vision of the little Book is past, and behold the third woe cometh quickly*; here had been another Argument, that the Prophecy in the eleventh Chapter to the fourteenth Verse, did belong unto the little Book, and not unto the sixth Trumpet. But in regard it is not said in the tenth Chapter, *The second woe is past*, nor in the eleventh Chapter, *The first Vision of the little Book is past*; but in the eleventh Chapter, vers. 14. it was said, *The second woe is past, and behold the third woe cometh quickly*: Here is an irrefragable Argument, that the Prophecy in the eleventh Chapter to the fourteenth Verse, doth belong unto the sixth Trumpet, and not unto the little Book, which had no Prophecy written in it.

Object. *In the tenth Chapter, at the sixth Verse, is the end of the sixth Trumpet; for there 'tis said, that Time shall be no more.*

Ans. By time is not meant the time of the sixth Trumpet; as if the time thereof were past: but the meaning is, as Brightman well Expounds it, *Exiguum admodum jam superesse tempus ad consummationem*, that there is now but a very little time remaining to the seventh Trumpet, in which the Mystery of God shall be fulfilled.

Object. *In the same Chapter, at the seventh Verse, comes in the seventh Trumpet, which plainly shews, that the sixth Trumpet ended at the Verse before.*

Ans. But if you look into the Text, you shall there find, that the seventh Trumpet is then to be expected, and 'tis there spoken of to signifie so much. *But in the dayes of the Voyce of the seventh Angel, όταν μὲλλον σαλπᾶν when he shall be ready to sound, Quando futurum est ut clangat, saith Brightman, when his turn shall come to sound*; which plainly shews, that the time for the seventh Trumpet was not yet come to sound, and that the time

time of the sixth Trumpet was not yet expired, but to continue longer, even to the fourteenth verse of the eleventh Chapter.

Ob. The Prophecy of the little Book is no part of the sixth Trumpet, but the Prophecy of this eleventh Chapter, from the first verse to the fourteenth doth belong unto the little Book, therefore &c.

Ans. I deny the Major, for a little Book may be the issue or Daughter of a great Book, and as out of the seventh Seal came forth seven Trumpets, so out of the sixth Trumpet came forth the little Book, whether any thing were written therein or no, and if there were, it doth belong unto the sixth Trumpet, and to no other. 2. I deny the minor, for the little Book had not any Prophecy written in it, as hath been shewed in the former Chapter; and when the Angel said to *John* in the former Chapter, *Thou must Prophecy again*, his meaning is not that he must begin a new Prophecy, *ab ovo*, and so begin a new Book, repeating the same times over again, as *Mr. Mede* would have it, *clavis Apoc. p. 13. Remaines p. 4, 5.* but his meaning is, that he must go forward with the former Prophecy of the Seals and Trumpets, and in particular, with the Prophecy of the sixth Trumpet, and make known the other part thereof which was yet behind.

Ob. By 42 months mentioned ver. 2. is meant Prophetical months, and by 1260 days ver. 3. is meant Prophetical days, that is 1260 years, as appears Numb. 14. 34. Ezech. 4. 6. but it is not likely that the sixth Trumpet should continue half so long.

Ans. Look into the Prophets he that will, he shall never find a Prophetical month any more than a natural month, and that is thirty natural days, and no more; and as for the word *dayes*, it is very seldom, if ever at all put for years, unless it be typically, as *Numb. 14. 34. Ezech. 4. 6.* but
not

not elsewhere. 2. What if *Numb.* 14. 34. *Ezech.* 4. 6. a day be put for a year? Is it therefore so here? Or is it so in all other Prophecies of the Scripture beside? If it were, it is very likely it should be so here; but look into the Prophets while you will, you shall hardly find it taken for a year in other places, therefore not likely it should be so taken in the *Revelation*. 3. Is the same number, or the same matter spoken of *Numb.* 14. 34. *Ezech.* 4. 6. as is here? If it were, no doubt they should be taken all alike in all the three places; but compare the words together, you shall not find the same number, nor the same matter spoken of *Numb.* 14. 34. *Ezech.* 4. 6. as is here. 4. What if I should shew you a Text of Scripture, where the self same number that is here used, is taken literally for 1260 natural days, and no more? Is not this a more probable Argument, that it is so taken here? Look then into the next Chapter following, *vers.* 6. and ask Mr. Mede himself, and others of our Protestant Divines, whether 1260 days be any more than three years and a half, *Comment Apoc.* pag. 174. *Moulins Accomplishment of Prophecies*, pag. 194. 200, 201. *Piscator in Apoc.* cap. 12. v. 6. and then judge of it. 5. What if *Numb.* 14. 34. *Ezek.* 4. 6. days be not put for years absolutely, but typically? Read the words, and you shall find that to be the meaning. *After the number of the days in which ye searched the Land, even 40 days, each day for a year shall ye bear your iniquities, even forty years*: be not days here, types of years? So again, *Ezech.* 4. 5, 6. *According to the number of the days, 390 days, shalt thou bear the iniquity of the House of Israel. And when thou hast accomplished them, lye again on thy right side, and thou shalt bear the iniquity of the House of Juda 40 days, I have appointed thee each day for a year*: is not this typically to be understood? And if days be not put for years in neither of these places unless it be typically, why should any
man

man think that in the *Revelation* they be put for years absolutely? For typically they cannot be, unless a man will say, that *John* was three years and a half in receiving this Prophecy, as the men of *Israel* were forty days in searching the Land of *Canaan*, which I think no man will affirm. Briefly then, if days be put for years in the *Revelation*, 1260 days for 1260 years, it is either absolutely, or typically. If absolutely, shew me the like in other places: If typically, shew me the analogy between the type, and the Antitype, as it is plainly to be seen in *Moses* and *Ezekiel*, As ye were forty days in searching the Land, so shall ye bear your iniquity in the Wilderness forty years; and as *Ezekiel* was to lye on his right side forty days, so God would wink at their iniquity forty years, and then the captivity should be brought upon them. This is the analogy between the type, and the Antitype, in *Moses* and *Ezekiel*, shew me the analogy in the *Revelation*; for if no analogy can be found, there is no type, nor Antitype to be had. Again, if days be put for years absolutely in the *Revelation*, then neither that place, *Numb.* 14. 34. nor that place, *Ezek.* 4. 6. will prove it, for in both these places, they be put typically, not absolutely. And if it be said, that they be put typically in the *Revelation*, then as *Ezekiel* was to lye on his right side forty days in his ecstasie, so the Angel was three years and a half in revealing this Prophecy unto *John*, and three years and a half more in revealing the Prophecy of the *woman*, and three years and a half more in revealing the Prophecy of the *Beast*, and *John* was so long in his ecstasie, when as the whole *Revelation* was revealed to him in one day, and that was the Lords day, *Rev.* 1. 10. See *Disp.* 1. q. 2. 6. What if these 1260 days of the Witnesses, and the 1260 days of the Womans living in the Wilderness, and the 42 months of the *Beast* do not contemporate, but succeed one another? Is not this an Argument that they are literally to be understood? Now that the 42 months of the *Beast*, shall succeed

ceed the 1260 days of the *woman*, and the 1260 days of the woman shall succed the 1260 days of the Witnesses, hath been proved already in the former Chapter, *q. 2.* and shall be proved farther in the twelfth and thirteenth Chapters following.

7. What if these days of the Witnesses be days of safety and security, is it likely that they shall be in safety or security so many years? Now that these days of the Witnesses be days of safety and security, the fifth, sixth, and seventh verses of this Chapter do plainly teach, *And if any man will hurt them, (understand before the 1260 days be ended) fire proceedeth out of their mouth, and devoureth their Enemies, &c.* so that their enemies be in danger all that time, but the Witnesses be in safety.

8. To this may be added what the Angel saith in the former Chapter, *v. 6, 7.* that *there should be time no longer, but in the days of the voice of the seventh Angel when he shall begin to sound, the mystery of God shall be finished,* which words imply that there is but a very little time from thence to the sounding of the seventh Trumpet, as *Brightman* well expounds it, and consequently the 1260 days of the two Witnesses which comes between that time, and the sounding of that Trumpet, is but a short time. To which likewise may be added that these two Witnesses be two men, and no more, and therefore they cannot live so long as to Prophesie 1260 years. And if it be said that these two Witnesses be put for all the Prophets that suffered for the name of Christ all that time, and that they be called two because they be but few, to this I answer. 1. That if this were the meaning, the word [two] might very well have been left out, and it had been sufficient to have said, *I will give power to my witnesses, and they shall Prophezie 1260 days,* and this would have took them in all, and the sense had been compleat without the word [two,] but the wisdom of God thought it fit to put it in, and that no less than four times in this Prophecy, once *v. 3.* twice *v. 4.* and the fourth time *v. 10.* and where-

fore was it done but to shew that these two Witnesses be two men, and no more, like as when 'tis said, *Mat. 27. 38. And there were two Thieves crucified with him*, wherefore was the word [two] put in, but to shew the Thieves were two men, and no more? So when 'tis said, *I will give power to my two Witnesses*, wherefore is the word [two] put in, but to shew that these two Witnesses be two men, and no more? 2. We cannot say that all the Prophets which suffered for the name of Christ in Queen *Maries* days were but few, or that they which suffered since in *Ireland* were but few, or that they which suffered of late days in *Savoy*, were but few; much less can we say that all the Prophets which suffered in 1260 years space, were but few. And though the Prophets which suffered in some Kings Reigns were but few, or none at all, yet count we the number of them all which suffered in 1260 years space, and we cannot say that they be few. 3. We cannot say that all the Prophets which suffered for the name of Christ in 1260 years space (call them few or many) did begin and end their Prophecy together, but some at one time, and some at another time. We cannot say that they did all dye in one day, and in one place, but some in one year, and some in another year, some in one place, and some in another place: but of these two Witnesses we may say, that they did both begin and end their Prophecy together, they both suffer death in one day, and in one place, and they both return to life in one hour. And therefore these two witnesses be not all the Prophets of the Lord which have suffered for his name 1260 years together, for they dyed successively at distant times, and in distant places, but these died both in one day, and in one place too, and therefore they be two men, and no more, and the 1260 days be three years and a half, and no more. And this is more than I need have said to this objection, but if any doth desire more, let him read what is said *ch. 12. q. 2.* and he shall find something more said unto it.

2 Quest. whether this Prophecy were fulfilled in *Adrians* time?

Ans. 1. The measuring of a Temple and an Altar, doth imply the building of two Holy places at *Jerusalem*, for the People of the *Jews* to worship in, the one in the place where the Temple stood, the other in the place where the Altar stood, but we read not of any such places built in *Adrians* time, but we read in some Books of History, that *Adrian* would have built a Church for *Christians* without Images, if some about him had not told him that it would be dishonourable to all the rest of the Gods, which was the cause he did it not. See *Prideaux History*, pag. 199.

2. The not measuring of the Court which is without the Temple doth imply the not building of it, therefore the building of a new City at *Jerusalem* by *Adrian* in the place where the outer Court did stand, cannot be meant thereby.

3. After the building of the Temple, and the Altar, the outer Court shall be given to the *Gentiles*, and the Holy City shall they tread under Foot 42 months after the Holy places be provided, and no longer: but since the time of *Adrian* to this day has been more than 42 months which way soever we take them, and *Jerusalem* has been troden under foot by the *Gentiles* all this while.

4. The two Witnesses be not two Bishops at *Jerusalem*, the one of the *Jewish*, the other of the *Gentile* Congregations, for there was but one Bishop of *Jerusalem* at one time, and there were but fifteen Bishops in all, until the destruction of the *Jews* by *Adrian*, and all of them were *Jews*, whereof the first was *James* the Brother of the Lord, and the last was *Judas*; and after the City was destroyed by him, there were no more Bishops of the *Jews*, but of the *Gentiles*, and the first of them was *Marcus*. See *Eusebius* l. 4. c. 5: l. 5. c. 11.

5. The two witnesses be Prophets extraordinary, as appears

by their description, v. 3, 4. and by their miracles, v. 5, 6. now there were no Prophets extraordinary in the days of *Adrian*, and there were not any that could do such miracles as these had power to do v. 5, 6. in *Adrians* time, nor in any time since.

6. When the two Witnesses shall have finished their testimony, the Beast that cometh out of the bottomless Pit, shall make war against them, and overcome them, and slay them, v. 7. Now there was no Beast in *Adrians* time, except *Adrian* himself, and he did not make War against the Christians in *Judea*, but against the wicked and Rebellious Jews only: but they with whom I deal in this question, will not allow *Adrian* to be the Beast here spoken of, but one *Barchocheba* a Rebellious Captain of the Jews in *Adrians* time. Now by the Beast is meant some potent King or other that had ten Kings under him, or to joyn with him, as appears *Rev.* 17. 12, 13. 17. but *Barchocheba* was no King, nor had any King under him, or to joyn with him.

7. After the two Witnesses had been dead three days and a half, the Spirit of life from God entred into them, and they stood upon their feet, v. 11. but there were not any that were raised from death to life in the days of *Adrian*, nor in any time since. And if it be said, that this is meant of their successours, to this I answer. 1. That the two Witnesses had no successours, for there were no such Prophets in *Adrians* time, nor at any time since, and there were not any that could do such miracles as these had power to do v. 5, 6. in *Adrians* time, nor in any time since. 2. The Souls of men after they be dead, do not enter into other mens bodies, but into their own bodies, only now 'tis said, the Spirit of life, (that is their Souls) entred into them, v. 11. therefore this is not meant of their successours, but of their own bodies; for if the Spirit of life did enter into their successours, it did not enter into them, but into others, and

and they did not stand upon their feet, that is their own feet, but upon the feet of others. 3. *They heard a voice from Heaven saying unto them, Come up hither; and they ascended up to Heaven in a Cloud, and their enemies beheld them,* v. 12. Now, what man did ever ascend to Heaven in successours? And what benefit were it to him if he did? We read that *Christ* ascended thither, and so did *Enoch* and *Elias*; but of any that went to Heaven in successours, we read not in all the Scripture. And if these two Witnesses did ascend to Heaven, as were made alive in successours, what became of their dead bodies? The Text saith, *they shall lye in the street of the great City, and they shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in Graves,* v. 8, 9. but if the Spirit of life did not enter into them, what became of their dead bodies afterward? Did they lye in the street still? Or did the Ravens eat them, or the Dogs devour them, or were they buried in the earth-quake? Or what became of them, let them tell me if they can? And let them tell me too, whether *Barchocheba* and his complices, whom they suppose to be the enemies of the Witnesses here spoken of, were not dead before the Christians in *Adrians* time were advanced to peace, and *Halcyonian* days in *Judea*? And if they were, how can it be said that their enemies did behold their ascension into Heaven, seeing they were dead before? And lastly, if the Witnesses were made alive in successours, why do they not also say that the Widows Son of *Naim* was made alive in a successour? And if they ascended up to Heaven in successours, why do they not also say that *Enoch* and *Elias* ascended thither in successours? Yea, why do they not say that *Christ* himself ascended thither in a successour? And why do they not say that all the Texts of Scripture which speak of the Resurrection of the dead, be meant of the rising of successours? And if they can have Faith to believe that the Texts of Scripture which speak of the Resurrection of the dead, be meant

meant of the Resurrection of the same bodies that were dead, why can they not have so much Faith as a grain of Mustard Seed, to believe that the enlivening of the Witnesses, is meant of the enlivening of the same bodies that were dead?

8. *The same hour* that this was done, *there was a great earthquake*, v. 13. but we read not of any earthquake at *Ierusalem* in *Adrians* time, but in *Iulians* time there was.

9. *The tenth part of the City fell*, v. 13. Now in *Adrians* time the whole City was destroyed, and the Plough passed over it, and a new one built by *Adrian* on its ruins, which he called *Ælia*, after his own name *Ælius*. And here we are to take notice, that this new City was not built by *Adrian* before the Rebellion of the *Jews* began, as the Temple and the Altar were, v. 1. before the Witnesses began to Preach, but this new City was built by him after the Rebellion of the *Jews* was over. *Eusebius* l. 4. c. 6. *Carion. Chron.* l. 3. p. 229.

10. *And in the earthquake were slain of men seven thousand*, v. 13. but the *Jews* that were slain in *Adrians* time, were far more in number, and they were also slain by the *Sword*, and not by an *earthquake*, as these in the Text were; so that there is scarce any thing in the Text that doth agree to *Adrians* time or Person. But that which makes men run into these errors, is partly because they turn the literal sense into a mystical, and partly because they make a History of that which is yet a Prophecy, and seek for things future in ages past, where they shall never find them.

Lastly, If this be a Prophecy of what was done in *Adrians* time, what's the reason we have not a Prophecy of what was done in *Iulians* time? For remarkable things were done in his time, and there was not a total destruction of the Temple untill then, at which time there was such an earthquake at *Ierusalem* that the very Foundations of the Temple were destroyed thereby,

thereby, which was not done before. Yea, what's the reason we have no Prophecy of the *Turks*, and *Saracens*, who have trodden *Ierusalem* under foot many hundred years, and not only it, but all the Churches in the East beside, is not this more considerable than what was done in *Adrians* time, or in *Julians* either? And is it likely that so many Prophecies should be spent about the affairs of *Iudea* and *Ierusalem*, and not a word of this? Is not this an indication that the Prophecies have some other meaning? And that this Prophecy of the two Witnesses was not fulfilled in *Adrians* time, but is yet to be expected?

3 Quest. *whether, what is done by the two witnesses in this Prophecy be not an inchoation or preparation to the Jews Conversion?*

* Ans. 1. What did the Angel mean when he said that time should be no more, *ch. 10. 6.* but the time of the *Iemish* blindness? Or else we may with *Brightman* and some others translate the word *ἡμέρας* by the word *delay*, and then the meaning is, the conversion of the *Jews* shall be no more delayed, *but in the days of the seventh Angel, when he shall sound his Trumpet, the mystery of God, that is, the conversion of the Jews shall be brought to pass, and therefore here is a preparation for it before the sixth Trumpet endeth.*

2. What is it to *measure the Temple of God, and the Altar* but to build two Holy places at *Ierusalem* for the *Jews* to worship God in? And what is it to build two holy places at *Ierusalem* for them to worship God in, but to begin the conversion of that Nation?

3. It is said, *v. 3. And I will give power to my two witnesses, and they shall Prophecie 1260 days clothed in Sackcloth.* Now what is it to Prophecie in Sackcloth, but as *John Baptist* did, to prepare the way of the Lord by Preaching of Repentance, and begin the conversion of the *Jews* before the Lord come? And where shall this be done, but at *Ierusalem* where the *Jews* dwell, and
in.

in the Temple, and the Altar that is the inner Court, which is to be provided for this end and purpose that the Witnesses may Prophesie therein.

4. Look into the History of their return from *Babylon*, and you shall find they began their restauration with the building of the Temple, *2 Chron. 26. 22, 23. Ezra 1. 1, 2, 3.* they did not build their own Houses first, (as men have done in our days,) and the Temple afterward, but they built the Temple first, and their own Houses afterward: and no other course do they take here; we read not of the building of their own Houses in this place, but of the building of a Temple, and an Altar at *Ierusalem* to worship God in, and no more.

5. Look into the Prophet *Zachary*, and you shall find that the Vision of a *Candlestick*, and of two *Olive Trees* is presented to the Prophet, to signifie unto him the building of the Temple at *Ierusalem*, and restoring the worship of God to that Nation, *Zach. 4. 2, 3, &c.* and for no other reason are these two Witnesses called two *Olives*, and two *Candlesticks*, than that they restore the worship of God in some measure to the *Jewish* Nation.

6. Wherefore doth the *Beast* make War against the two Witnesses, but because they Preach the Gospel to the *Jews* at *Ierusalem*, and endeavour the conversion of that Nation, which the *Beast* and all that be of his mind cannot endure to hear of, the conversion of the *Jews* is such an eye-sore unto them, and to *Satans* Kingdom, that they had rather hear of any thing than of it.

7. We read in History, that the *Jews* heretofore have attempted to rebuild a Temple at *Ierusalem* in *Julians* time to restore their former worship, but God did not approve thereof, and therefore it suddenly came to nought: but such a Temple, and such an Altar shall be built in this place as is approved of by God and *John* is commanded for to measure it, and therefore it is not done to restore the old worship and ceremonies of the law, but the true worship of the Gospel.

8. The place where this is to be done is *Ierusalem*, and therefore that people are concerned in this Prophecy; and the thing that is aimed at by the two Witnesſes, is the conversion of that Nation, & what is here done by them, is a tendency or preparation thereunto, and not only the *Jews* which are then dwelling at *Ierusalem* shall come unto them and hear them preach, but other *Jews* also which dwell in other Countries hearing what is done at *Ierusalem*, & what ſucceſs the Witneſſes have there, will reſort thither, hoping to ſee their Reſtauration brought to paſs at this time, or to learn of them what they ſhould do in order to their Reſtauration. Now that *Ierusalem* is the place where theſe things ſhall be fulfilled, may appear by theſe Reaſons. 1. It is called the Holy City, v. 2. Now *Babylon* is never called a Holy City, but *Ierusalem* is, *Mat.* 4. 5. *Mat.* 27. 53. To which may be added, that the Hebrew Tongue is called the Holy Tongue, & the Land of *Canaan* is called the Holy Land, and the War againſt the *Turks*, for regaining of that Land, is called the Holy War; & it is remarkable that *Ierusalem* is now called by the *Turks*, who are the Poſſeſſors of it, *Kuddiſh*, which is in their Language a Holy City; & who can tell whether the Holy Ghoſt might not uſe this Expreſſion in this place for that Reaſon? 2. It is the City which the *Gentiles* ſhall tread under foot 42 Months, v. 2. and what is that City but *Ierusalem*? *Luk.* 21. 24. 3. It is Spiritually called *Sodom* and *Egypt*; now *Ierusalem* is called *Sodom*, *Eſa.* 1. 10. 4. It is the City where our Lord was crucified, and what ſhould that be but *Ierusalem*? 5. It is called the great City, and that City is diſtinguiſhed too from *Babylon*, *Rev.* 16. 19.

Object. Here is no mention of the *Jews* in this Prophecy?

Anſw. Here is mention of a Temple, and an Altar to be built at *Ierusalem*, which none can be ſuppoſed to do at this time but the *Jews* only. 2. Here is mention of an outer Court unmeaſured, becauſe given to the *Gentiles*; therefore the inner Court called the Temple, and the Altar is meaſured, becauſe given to the *Jews* to worſhip God in, and for the two Witneſſes to preach

the Gospel in. 3. Wheresoever ye find mention of Prophets, there is still a Reference had unto the *Jews*, to whom only it was peculiar, and their great privilege to be furnished with Prophets extraordinary: Now here is mention of such Prophets, *vers.* 10. And if it be said that *Jonah* was a Prophet extraordinary, and sent to *Ninive*; to this I answer, that he was sent unto the *Jews* first, and did peculiarly belong to them, *2 King.* 14.25. and that he was sent to *Ninive* at all, was a case extraordinary, and not usual to be done.

Object. *By the measuring of the Temple and the Altar, is meant a spiritual Building, and not a material.*

Answer. If that spiritual building be the *Jews*, 'tis as much as I labour for in this Question. 2. Here is both a material building, and a spiritual in this place. A material in the words (*Temple and Altar*) and a spiritual in the words which follow (*those which worship therein*) 3. A spiritual building cannot well be without a material, nor a material without a spiritual; for if there be a material House or Chappel, it is for the use of the spiritual, and if there be a spiritual building, it is requisite that there should be a material, I mean a Holy place for them to meet together to worship God in.

Object. *By Altar is not meant a material Altar, but a spiritual; for no such Altars are to be made in the time of the Gospel.*

Answer. A material Altar properly so called, is to offer a material Sacrifice, such as the Sacrifices of the *Jews* were in the time of the Law, and such a one shall not be built at this time; but a material Altar improperly so called is a Holy place, Church, or Chappel, or some such thing to worship God in; and such a one shall be built at this time. See this meaning of the word Altar, *Rev.* 14.18. *Rev.* 16.7. See Mede Comment. *Apoc.* p. 125.

Object. *It is not likely that the same City, in the same Prophecy, should be called a Holy City, and spiritually Sodom and Egypt too: but Jerusalem is called a Holy City, vers. 2. and therefore Sodom and Egypt, vers. 8. is some other place.*

Answer.

Ans. It is not likely that the *Holy City*, and *Sodom* and *Egypt* should be two distinct places; neither is it likely that the two Witnesses should prophesie in one place, and be slain in another place, remote from the place where they prophesied: Now the place where they prophesied is *Ierusalem*, and the Temple, and the Altar, that is the inner Court, are given them to that end and purpose; and the place where they be slain is the City, where our Lord was crucified; so that every thing agrees unto *Ierusalem*, and he that hath but half an Eye may see it. 2. One and the same place is called *Bethel* and *Bethaven* in the same Prophecy, *Hos.* 10. 5, 15. so is *Ierusalem* called a faithful City, and a Harlot too in one and the same Prophecy, *Esa.* 1. 21. And we read of the *Abomination of Desolation standing in the Holy place*, *Mat.* 24. 15. And therefore no marvel if a Holy City be made unholy, and yet retain the Name of Holy from its first Institution. 3. The reason why *Bethel* was called *Bethaven*, is because it was the place of Idol Worship, *1 King.* 12. 29. and the reason why it retained the Name of *Bethel* still, is because it was the ancient place of Gods Worship, before the Idol Worship came thither; *Gen.* 28. 17, 19. *Jud.* 2. 18. *1 Sam.* 10. 3. So the reason why *Ierusalem* is called *Sodom* and *Egypt* at this time, is because the *Gentiles* which are in it at this time are as unclean as *Sodom*, and as cruel to the people of God as *Egypt* was heretofore; and the reason why it retains the Name of the Holy City still, is because it was the ancient place of God's Worship before the *Sodomites* came thither, and shall be so again when the *Sodomites* are gone from thence, *Ioh.* 4. 20. *Esa.* 2. 2, 3. Or else we may say, that the reason why it was called a Holy City, is because the Temple was in some part thereof; and the reason why it is called *Sodom* and *Egypt* at this time, is because the *Gentiles* are in another part thereof; as bad as *Sodom* and *Egypt* were.

Object. *Christ was not crucified in Jerusalem, but without, Heb.*

13. 12.

Answ. The word (*where*) has not reference to the word (*street*) but to the word (*City*) and the meaning is, that their dead Bodies shall lye in the street of the great City, (*where*) that is (*at which*) not (*in which*) our Lord was crucified. 2. Let it be supposed that the word (*where*) has reference to the word (*street*) and that it signifies as much as (*in which*) yet this will do them no good ; for part of *Jerusalem* doth now stand on Mount *Calvary* at this day, and what may be hereafter when this Prophecy comes to be fulfilled, who can tell ?

Object. *Christ was crucified at Jerusalem, and in the Roman Empire too.*

Answ. What then ? The first is meant in this place, and not the last ; for Christ was not crucified all the *Roman Empire* over, but in one only place thereof, and that was at *Jerusalem*, and no where else. 2. If a man should ask of these men where our Saviour Christ was born, they would not answer at *Bethlehem*, and in the *Roman Empire* too ? For they know very well, that the Question is not meant of the place in general, but of the place in particular ; so when 'tis said (*where our Lord was crucified*) it is not meant of the place in general, but of the place in particular, and the general is included in the particular, and is sufficiently known by naming the particular ; so that they need not say at *Jerusalem*, and in the *Roman Empire* too, for the latter is included in the former, and is sufficiently known by naming of the former, unless there had been two *Jerusalems* in the World, one in the *Roman Empire*, and the other without, as there were two *Bethlehems* heretofore, one in *Judea*, and another in *Galilee*, which is the cause that the Gospel saith, in *Bethlehem* of *Judea*, Mat. 2. 1. to distinguish it from the other *Bethlehem* which was in *Galilee* : So if there had been two *Jerusalems*

salems in the World, one within the *Roman Empire*, and the other without, one might have said at *Ierusalem*, and in the *Roman Empire* too; but in regard there was but one *Ierusalem* in the World, and that was within the *Roman Empire*, one may not say at *Ierusalem*, and in the *Roman Empire* too, unless he hath a mind to speak nonsense, which the wisest man may too often do.

Ob. *Christ was crucified by the authority of the City of Rome, and in that respect may be said to be crucified at Rome.*

Ans. I deny the sequele. For *Christ* told *Pilate*, *thou couldest have no power at all against me, except it were given thee from above*, Joh. 19. 11. yet no man will conclude from thence, that *Christ* was crucified in Heaven, because *Pilate* had authority from Heaven; no more ought any man to say that *Christ* was crucified at *Rome*, because *Pilate* had authority from thence. *Herod* had authority from the City of *Rome*, yet the young children which were slain by him, were slain at *Bethlehem*, and not at *Rome*, Mat. 2. 16. Yea, we may go a little farther, and say that the City of *Rome* was not guilty of their death, nor of *Christ's* neither, for the authority which *Herod* had, was only in the general, and that is not sufficient to make the City of *Rome* guilty of their blood, it must be a special warrant, order or authority from *Rome* that must do that, and this *Herod* wanted, and so did *Pilate* too. Yea, let us go a little farther, and suppose that *Pilate* had a special order or authority from the City of *Rome*, to put our Saviour *Christ* to death, yet this will not suffice to make the (*ὅπου*) the (*ubi*) or the (*where*) to be the City of *Rome*, but *Ierusalem* alone; and the reason of it is, because the (*ὅπου*) the (*ubi*) and the (*where*) do note the place where the thing was done; and not the power or authority by which 'twas done: as when 'tis said that *Mary Magdalen*, and *Mary* the Mother of *Ioses* beheld *where* here he was laid; Mark 15. 47. it is not meant of the power or authority, which they

they had from *Pilate* to lay his body there, but of the place where they laid him. And so give instance where you will, it never fails. See *Ioh.* 19. 18. 20. 41.

Ob. *Christ was crucified not only by the Roman power, but also for the Roman cause.*

Ans. It was a pretended cause, and not a real, for *Pilate* did acquit him, and said he found no fault in him, *Luk.* 23. 4. and the reason why he put *Jesus* to death, was for fear of the *Jews*, and not for any other cause, *Mat.* 26. 27. *Luk.* 23. 22, 23. But secondly, let the cause be what it will, it is nothing to the purpose, for the cause is not here spoken of, but the place only, and they which understand the (*ὅπου*) the (*ubi*) or the (*where*) our Lord was crucified to be meant of the cause, and not of the place, are as far from the meaning of the Prophecy as *Jerusalem* is from *Rome*.

Ob. *Christ has been crucified in his members at Babylon.*

Ans. Is this indeed the meaning? Why, Christ has been crucified in his members at *Jerusalem*, as well as in his own body, so that *Jerusalem* may be the City in that sense too. 2. I deny that to be the meaning, for it is not said in every City, where our Lord was crucified, but in the street of the great City, pointing out but one City, and no more. 3. These words (*where our Lord was crucified*) were added to declare what City 'tis where the Witnesses shall be slain; and if we understand them of the City where Christ was crucified himself, we can quickly tell what City 'tis that is meant in this place; but if we understand it of the crucifixion of his members from time to time, Christ has been crucified in so many places, that we cannot tell by this description, what City 'tis is meant here. 4. Who be the members in which you say Christ was crucified? Be they the same with the two Witnesses? Or be they other members of his? If other members, then unless you tell us who these other members be, we cannot tell by this answer what the City is, in which

which the two Witnesses shall be slain. But if you say the members be the same with the two Witnesses, what is this but a meer Tautology? It amounts to no more than this, the two Witnesses shall be slain in the City where they shall be slain.

That which makes men run into these errors, and mistake the meaning of the Prophecy, is because they put no difference between the seat of the Witnesses, and the seat of the *Beast*, in which respect the Protestants are as far remote from the meaning of the Prophecy, as the Papists; for the Papists make the seat of the Witnesses to be *Ierusalem*, and the same the seat of the *Beast* too, but the Protestants make *Babylon* the seat of both. And both of them are out in this particular, for *Ierusalem* is the seat of the Witnesses, but not of the *Beast*, and *Ba'ylon* is the seat of the *Beast*, but not of the Witnesses: and it is altogether unlikely, and inconsonant to reason that the Witnesses should Prophesie in *Babylon* where the *Beast* hath his Throne, or that the *Beast* should let them Prophesie before his own door three years and a half before the War against them. But it is very likely and consonant to reason that the Witnesses should Prophesie at *Ierusalem* some hundred miles distant from the City of *Babylon*, for some space of time before the *Beast* hear thereof, and it is also likely, that as soon as he doth hear thereof he will send his Soldiers forth of *Babylon* to march unto *Ierusalem* to War against the Witnesses, and put an end unto their Prophesying; which Soldiers of his may come thither at that nick of time, in which the three years and a half allotted for their Prophesying shall be ended. So that the Witnesses are not slain within the compass of that time, or before that time be ended, as some would have it, but immediately when that time is over. This is my conception of this Prophecy, which I shall adhere unto until a better shall be shewn me. And here the Reader may perceive, that I follow neither Papist nor Protestant in the exposition

sition of this Prophecy, but the truth only, which if it please God to discover by my weak endeavours, it is as much as I look after in writing what I do.

4 Quest. *How long the six first Trumpets shall continue?*

Ans. The Plagues of *Egypt* did continue but a little while, as the learned Bishop of *Armagh* hath proved in his *Annals*, pag. 20, 21. and most of these Trumpets are the same with them.

2. The fifth Trumpet is to last but five months, *Rev.* 9. 10. which wants a month of half a year.

3. The Sealed ones were Sealed before any of the Trumpets did begin, *Rev.* 7. 3. and the same persons are all of them alive, after all the six Trumpets are ended, and a good part of the seventh Trumpet also over, *Rev.* 14. 1.

4. All the time from the sixth Seal, unto the day of Judgment mentioned *Rev.* 19. 11. &c. is but a short time, as hath been proved already, *ch.* 6. *Disp.* 2. q. 5.

CHAP. XII.

The Prophecy of the woman and the great Red Dragon, representing the conversion of the Jews, and the opposition and persecution of the Devil.

1. **A**ND I saw a great wonder in the Starry Heaven, prefiguring what should be done upon the earth, and the wonder which I saw, was a woman representing the Nation of the *Jews*, clothed with the Sun, in token of her future Glory, and the Moon beneath her Feet in token she should change no more, and a Crown of twelve Stars upon her head, which are the twelve Tribes of *Israel*.

2. And

2. And their conversion shall be like the pains of a woman in Travel, which hath hard labour, and strong pains, and throws before she be delivered; even so they of this Nation that be converted first, shall have hard labour, and Travel to convert the rest.

3. And I saw another wonder in the Starry Heaven, and it was a great Red Dragon representing the Devil, and his mighty Agents upon earth, which shall oppose the Church of *Israel* in her Travel, and hinder their conversion what they can, and they be seven Heathen Kings, which shall have Crowns upon their Heads, and ten Heathen Kingdoms which shall have no Kings of their own in them at this time.

4. And he shall be in a great rage to hear of the conversion of this Church and Nation, and in this rage of his shall with his tail (in which as some say his main strength doth lye) seek to overthrow the frame of nature, and had rather Heaven and Earth should have an end, than the conversion of that Church be brought to pass. Or else his tail may represent the vulgar people that be in his Kingdoms, as his seven heads do represent his Kings, and by the help of this vulgar people, he shall turn aside some part of that Nation from minding their conversion at the present, and draw their hearts away from Heavenly things to earthly, or else do some other hurt unto them, and he himself shall stand before the Church of *Israel*, now ready to be converted to the Faith of Christ, threatening to devour them and their Children so soon as they become Christians.

5. Yet for all this they shall be converted to the Christian Faith, and the Child that shall be born of them is Jesus Christ, who is then said to be born spiritually, whenas a Church or Nation is brought to believe in him; and after their conversion he shall subdue all Nations that War against them with the Sword;

but he himself shall sit in Heaven at Gods right hand, and on his Throne.

6. And when they be converted, a great part of that Nation shall flee into the Wildernes, especially they that be instrumental to convert the rest, where they shall have a place prepared for them by the Lord their God, as their
Hof. 2. 14, 15. forefathers had, when they came forth of *Egypt* that they may be nourished, and preserved there three years and a half, from the fury of the Devil and his Agents.

7. But before that this is done, there shall be a great battel in the Church, *Michael* and his Angels shall fight against the Devil in behalf of the Church of *Israel*, that they may be converted to the Christian Faith, and the Devil shall fight against *Michael*, and his Angels against the others Angels, that they may remain in unbelief.

8. But *Michael* and his Angels shall prevail, and the Devil and his Angels shall be overthrown, and there shall be no place for them any more in the Church of *Israel*.

9. And the great Red Dragon, that old malicious Serpent, otherwise called the Devil and Satan, who deceived our first Parents at the first and the whole race of mankind ever since, shall be cast forth of the *Jewish* Nation, and all his evil Angels cast forth with him.

10. And there shall be great joy in the Church of *Israel*, and loud acclamation and Thanksgiving, saying, Now is salvation come to the Church of *Israel* from the Lord our God, he is the Author of it, and to him be it ascribed for evermore. And the might and Kingdom of our God shall now be seen and made known unto the World, and the power of his Christ, for the accuser of that Church and Nation is cast forth, who before their conversion, accused them of their unbelief before our God, day and

and night, but from henceforth shall accuse them of that crime no more.

11. But they shall overcome him by the merits of his blood, who died for them, and by their Faith which they have in him, and the open profession of the same, and they shall not love their lives more than they love their Christ, but expose them unto death, rather than remain in unbelief, and deny their Faith in him, and for this it is that Satan shall be cast forth of that Nation.

12. Rejoyce ye Church of *Israel* because Satan is cast forth of your Nation, and from ruling any more therein, but wo be to the unbelieving Gentiles after this is done, for the Devil will be among you altogether, and have great wrath, as knowing he hath but a short time to stay among you.

13. And when Satan shall perceive that he is cast forth of the *Jewish* Nation, he shall set himself to persecute that Church and Nation, especially those members of them which were converted first, and shall be instrumental to beget the rest to the Faith of Christ.

14. But power and opportunity shall be given to those members of that Church, to fly into the Wilderness, to the place prepared for them, where they shall be nourished and preserved three years and a half from the power of the Devil and his Angels.

15. And when the Devil shall perceive that they are fled into the Wilderness, he shall send a flood of Water after them, to drown them in the Wilderness, or drive them out from thence.

16. But God shall cause the dry and thirsty earth to open her mouth, and swallow up the flood of Water which the Devil shall send after them, and the Water thereupon shall do them no hurt.

17. At which the Devil shall be very wroth, and thereupon shall

shall leave the Wilderness where they be, and make War with the remnant of that Church and Nation which shall not flee into the Wilderness as the other shall, but keep the commandments of the Lord their God, and profess the faith of Jesus Christ in their known and open dwellings.

18. And to accomplish this design of his, he shall stand upon the sea shore, representing the heathen people and Nations of the World, out of whom he shall raise a beastly Tyrant to make War against that part of the Church of *Israel* which shall flee into the Wilderness as hereafter followeth.

Disputation VIII.

1. *Quest. whether this Prophecy doth belong to the seventh Trumpet, and be a part thereof?*

Ans. 1. The seventh Trumpet doth not end with the former Chapter, but reacheth onward to the end of the Book; and whereas the other Trumpets have a close added to them, this Trumpet hath no close at all, and therefore hath no end at all before the Book be ended. You will say the four first Trumpets have no close to them. *Ans.* They had other Trumpets to succeed them, but this Trumpet is the last of all, and hath no Trumpet to succeed it. Again the two first Woe Trumpets had a close set unto them, *Rev.* 9. 12. *Rev.* 11. 14. But this Trumpet is the third Woe Trumpet, and therefore should in all likely-hood have a close set unto it as the other have, if there were any to be set.

2. This Prophecy doth not belong to the little Book, but to the Book sealed with seven Seals, for that Book had something written in it; but the little Book had nothing written in it, now there is no part of that Book to which this Prophecy can belong but to the seventh Trumpet only.

3. The Prophecy of the seven Vials doth belong unto the seventh

seventh Trumpet, therefore that which comes between the beginning of the seventh Trumpet, and the seven Vials doth belong to the seventh Trumpet also. Now that the seven Vials do belong to the seventh Trumpet may appear from hence, that as the seventh Seal doth contain seven Trumpets, so the seventh Trumpet by the like proportion doth contain seven Vials, and Mr. Mede in his Remains, pag. 10. doth implicitly confess this Argument to be good, in case there be but one Book of Prophecy, and this I have already proved in a select question on the tenth Chapter concerning this subject.

4. The mystery of God doth belong unto the seventh Trumpet, as the Angel plainly saith, *Rev.* 10. 7. but the parturition of the Woman is the mystery of God there spoken of, *Rom.* 11. 25.

Ob. *In the former Chapter, v. 15. 17, 18. there is mention of the Kingdom of Christ, and of the time of the dead that they should be judged, and shall this Prophecy succeed that?*

Ans. No, it shall not succeed it but begin it. The conversion of the Jews is the inchoation of the Kingdom there spoken of as appears v. 10. and the time of the dead in which they shall be judged or avenged, shall follow thereupon as appears v. 12. but more particularly ch. 14. 7. 13. 15, 16. ch. 15. 1. ch. 16. throughout, ch. 18. 6. 20. 24. ch. 19. 2. 20, 21. all which belong unto the seventh Trumpet, and is the execution of what was spoken of in general in the former Chapter, in which the seventh Trumpet is set down in gross, but in this and the Chapters following at retail. To which may be added that the seventh Trumpet is a Woe Trumpet, and there be no Woes belonging to that Trumpet in the former Chapter, but only in the general, therefore the particulars are in the Chapters following.

2. *Quest. whether this Prophecy doth contemporate with the Prophecy of the two witnesses, or succeed it?*

Ans.

Ans. 1. The seventh Trumpet doth succeed the sixth, but this Prophecy belongs to the seventh Trumpet, and that of the two witnesses to the sixth.

2. That which gave occasion or an opportunity to the building of the Temple, and the prophecy of the witnesses, and removed the impediment thereof, was the slaughter of the third part of men which were dwelling at *Euphrates*, and that which gives occasion or an opportunity to the parturition of the Woman, and removeth the impediment thereof, is the fall of the tenth part of the City, and the judgment on the *Beast*, *Rev.* 11. 13. and as the slaughter of the third part of Men which were dwelling at *Euphrates*, goes before the prophecy on the

witnesses, as being the occasion of it by removing the impediments, and affording an opportunity thereunto, so the fall of the City, and the judgment on the *Beast* goes before the Travail of the Woman, as being the occasion of it, by removing the impediments, which were or might be a hindrance to it, and affording an opportunity thereupon, whereby it might be brought to pass.

3. The Church in building is before the Church builded; but during the prophecy of the witnesses, the Church is in building, and when the Woman has brought forth her child, the Church is then built.

4. Persecution and freedom from it cannot contemporate each with other, but in the time of this Prophecy, the Church is under persecution, and during the prophecy of the witnesses, the Church is free therefrom until the 1260 days be ended, and then the *Beast* doth war against the witnesses, but not before, and though the outer Court be given to the *Gentiles* during the prophecy of the witnesses, yet the inner court where the Church is, they dare not meddle with.

5. Good success, and bad success cannot contemporate each with other, but in the former Prophecy the enemy hath some success

success against the Church, for three days and a half, as appears v. 9. 11. but in the time of this Prophecy the Dragon hath no success at all.

6. The beginning of this Prophecy doth not contemporate with the beginning of the former, nor the end of this Prophecy with the end of the former, therefore the middle, which is the 1260 days in each Prophecy, do not contemporate each with other. First, I say the beginning of this Prophecy doth not contemporate with the beginning of the former, for in the beginning of this Prophecy, the Church is under the opposition and persecution of the Dragon, but in the beginning of the former while the Temple is in building, the Church is free. Again, in the end of the former Prophecy, the Church is worsted by the enemy for three days and a half, but in the end of this Prophecy, the Dragon has the worst of it, and the Church the better.

7. Other differences there be, which shew they do not Synchronise, as first the Church in this Prophecy flies away, in that she stands to it and flies not. Again, in this Prophecy the Church is in the Wilderness, in that she is without in an open place. And thirdly, in this Prophecy the Church is invisible, and none but the Dragon knew where she was, but in the other Prophecy the Church is visible, and the *Beast* knew where she was, all which do shew that they do not Synchronise.

Object. *The days of the two witnesses, and the days of the women being in the wilderness, are equal in duration, for they be 1260 days a piece, therefore they Synchronise and contemporate each with other.*

Ans. The month of *January*, and the month of *March* are equal in duration, for they be one and thirty days a piece, yet they succeed one the other, and the month of *February* comes between; and no other is the case here: the 1260 days of the Prophecy of the Witnesses, and the 1260 days of the Women

mans being in the Wilderness are equal in duration, yet the last of these succeeds the former, as the month of *March* doth the month of *January*, and that which follows in the former Prophecy, from the seventh verse to the end of the chapter, comes between.

Object. *But these Visions were presented both at one time, without ceasing or intermission, therefore seeing they be equal in duration, they contemporate each with other.*

Ans. Things presented all at once, at one view, or at one time, may succeed one another, witness *Nebuchadnezers Image*, *Dan. 2.* and the seven heads of the *Beast*, *Rev. 17. 3. 9, 10. 2.* These Visions were not presented both at once, at one view, or at one time, as *Nebuchadnezers Image* was, *eodem tempore simultaneo*, but successively and immediately one after another, as *Daniels four Beasts* were *eodem tempore successivo*, *Dan. 7.* and look in what order they were revealed, in the same shall they come to pass, that is successively and immediately one after another, as *Daniels four Beasts* do, *Dan. 7. 3. &c.*

Object. *The womans flight into the wilderness was presented unto John before the Battail betwixt Michael and the Dragon did begin, v. 6. but it shall come to pass afterward, as appears v. 14.*

Ans. I deny the Antecedent, for the sixth verse shews that the womans flight into the Wilderness, was when her Travel ended, and she had brought forth her Son, and the fourteenth verse also shews that her flight into the Wilderness was when the Battel betwixt *Michael* and the *Dragon* ceased, and he was cast forth into the earth, therefore the womans Travel, and the battel betwixt *Michael* and the *Dragon* ended both together, and were presented unto *John* both together, but could not be set down in writing both together unless it were collaterally, as was shewed *pag. 118.* but successively as it is one after another, which is the reason that the womans flight is set down *v. 6.* after her Travel ended, and repeated again *v. 14.* after the Battel ended.

ed. 2. Suppose it to be true that the womans flight into the WilderNESS was presented unto *John* before the Battel betwixt *Michael* and the *Dragon* did begin, if this were so, then the sixth verse is meant of the beginning of the womans flight into the WilderNESS, and the fourteenth verse of the ending of it, and if this be so, the Battel betwixt *Michael* and the *Dragon* is not *durante puerperio* during the time of the womans Travel, but *durante fuga* during her flight into the WilderNESS, and if this latter hold good, then things are set down in writing as they were revealed, and shall come to pass accordingly in such order as they be written in the Book, no Book of Scripture equalising it.

Object. *Three years and a half may succeed one another, but 1260 days mentioned in these two Prophecies, be so many years, and it is not likely that so many years should succeed one another.*

Ans. It is not my opinion only, but *Piscators* in *Apocalyp. Cap. 12. v. 6.* *Peter Moulins* in his accomplishment of Prophecies, pag. 194. 196. and the late Annotators on *Daniel c. 7. v. 25.* who all of them do understand by these numbers, three years and a half, and no more. Again, the Church is in the WilderNESS 1260 days together, but the Church never was, nor ever will be in the WilderNESS so many years together. 3. The Church is in safety 1260 days, but the Church never yet was, nor ever will be in safety from the enemy so long a time as 1260 years amount unto. 4. When days be put for years in the Scripture, it is usually expressed or intimated in the Text, as *Numb. 14. 34. Ezek. 4. 6.* but here is no mention nor intimation of any such thing; had not God told *Moses* and *Ezekiel* that a day goes for a year, neither of them would have so understood it; but now in the *Revelation* God doth not tell us that a day is put for a year, therefore we may not so understand it. 5. In other Prophecies of Scripture where days are mentioned, we do not understand years thereby, as *Numb. 11. 19, 20. Dan. 8.*

13, 14. *Jona* 3. 4. *Mat.* 12. 49. *Joh.* 2. 19. and that because God doth not bid us: so then where God doth not bid us by days understand years, we may not so understand it; but now in the *Revelation*, God doth not bid us by days understand years as he doth in *Numbers* and *Ezekiel*, therefore we may not so understand it. 6. 1260 days be no more than time, times, and half a time, and that is no more than three years and a half, as the Annotators on *Daniel*, in their first Edition do confess, and it may be proved by reason, for time is one year, times two years, and half a time is half a year, and seven times in the Book of *Daniel*, is seven years, *Dan.* 4. 16. Again it is said in *Daniel*, that he shall wear out the Saints, and they shall be given into his hand until a time, times, and half a time, *Dan.* 7. 25. but now the Saints were never wearied out so long together, neither were they ever given into the enemies hand so long a time as 1260 years, nor ever will be. And thirdly, there is an Analogical proportion observable in these times, for times is double in quantity to time, and time is double in quantity to half a time. But now if by time we understand a thousand, and by times two hundred, and by half a time sixty, we destroy the proportion, for by this reckoning, time is more than times which ought to be less by half, and half a time is less than half a time, which ought to be just so much. You^r will say that there is the like inconvenience in applying this number to 1260 days. I answer no, for time, times, and half a time is not 1260 days formally but virtually, neither is it so many days *divisim*, but *conjunctim*, my meaning is, time is not a thousand days, times two hundred days, and half a time sixty days, but time is a year, times two years, and half a time is half a year, that is, three years and a half in the total. Now because in three years and a half, there be just 1260 days, hence it is that these times be even in the total, but not in each several part, as hath been shewed. And fourthly, to make these times of *Daniel* to amount to 1260

years,

years, they take a strange course, for they turn years into days, and days into years again, first they turn three years and a half, into 1260 days, and this they may do, for it is all one in the total, but this will not content them, but when they have so done, they turn these days into so many years, and say that 1260 days is 1260 years, and this they may not do, for it is not all one in the total. Others take a stranger course, and by time, times, and half a time, they understand three years and a half, as we do, but then by years they mean mystical years, and what that is they do not tell us, neither can they tell us, for if a mystical year be a thousand years, two mystical years must be two thousand years, and half a mystical year half a thousand years, and then we are gone beyond the number, but if by a mystical year be meant a hundred years, then two mystical years must be two hundred years, and half a mystical year half a hundred years, and then we are far short of the number. Such inconveniences do they fall into, which turn the Scripture into mysteries, and make a mystical sense of a *Revelation*. Lastly, a thousand years and upward, is a long time, but by 1260 days is meant a short time, yea the whole time of Satans abode upon the earth from the time he is cast out of Heaven, is but a short time, as appears v. 12. and yet that time is much more than the 1260 days we speak of.

3. *Quest. whether this Prophecy were fulfilled in the Reign of Nero?*

Ans. 1. This Prophecy was not revealed to *John* till after *Nero's* Reign, in the time of *Domitian* one of his successors as hath been proved ch. 6. q. 1. therefore it doth not prophesie of what was done in his Reign.

2. This Prophecy doth belong unto the seventh Trumpet; in which the mystery of God shall come to pass as hath been proved q. 1. but *Nero's* reign did not reach unto the seventh Trumpet.

3. This Prophecy shall succeed the Prophecy of the two witnesses as hath been also proved, *q. 2.* but that Prophecy of the two witnesses is long after the Reign of *Nero*, as they with whom I dispute in this Question do confess, for they say it came to pass in the Reign of *Adrian*.

4. By the parturition of this Woman, is meant the national conversion of some people or other. Now there were some persons converted to the Faith in the Reign of *Nero*, but what is that to the national conversion of a people? The national conversion of the *Romans* came not to pass till the days of *Constantine*, which was long afterward.

5. The first general persecution of the Church was in the days of *Nero*, and if this Prophecy should be meant of it, the persecution spoken of in this place should be the first, but the persecution in the fifth Seal was before this, *Rev. 6.9, 10, 11.*

6. In *Nero's* persecution many were slain for professing of the Faith, and amongst them *Peter* was one, and *Paul* another, but in the persecution here spoken of, not any one was slain, the *Dragons* power was too weak, as appears *vers. 4, 5, 6. 13, 14, 15, 16.*

Lastly, after the parturition of this Woman, the *Dragon* knowes he hath but a short time, but since the days of *Nero* to this day the *Dragon* hath had a long time, and how much more is yet to come before the day of Judgement, who can tell?

4. Quest. *whether this Prophecy be meant of the conversion of the Jews?*

Ans. 1. The Woman here spoken of had upon her head a Crown of twelve Stars, and who should they be but the twelve Tribes of *Israel*?

2. The national Church of *Rome* which some suppose to be the Woman here meant, was not converted till the days of *Constantine*, all the time before that she was in Travail, and when

when she was converted. in his time, she did not flee into the Wilderness as the Woman here doth, but was advanced to great honour and prosperity in the World, and the head of that Church was the Emperour himself.

3. The *Dragon* with seven heads and ten horns, which some suppose to be the Pagan Roman Empire, did no more persecute the Roman Church after she was converted in the days of *Constantine*, but as soon as that Church was converted, that Empire wholly ceased as Pagan and became Christian, and persecution ceased with it, but here the case is otherwise, for as soon as the *Dragon* is cast forth of Heaven to the Earth, the persecution of the Woman doth begin.

4. We read *Dan. 12. 1. And at that time shall Michael stand up, the great Prince which standeth for the Children of thy people, and there shall be a time of trouble, such as never was since there was a Nation, even to that same time, and at that time thy people shall be delivered, &c.* Now who be meant by *Daniels* people but the *Jews*, and who is meant by the Woman here spoken of but *Daniels* people whom *Michael* standeth for?

5. What doth the Angel mean by the mystery of God; *Rev. 10. 7.* but the conversion of the *Jews*? And when shall that mystery be finished, but when the seventh Angel begins to sound? And when doth this Woman fall in Travail, but at the same time too? And if it be said that by the mystery of God is meant the *end of the world*, and the *second coming of our Lord*; as Doctor *Mayer* doth expound it: To this I answer.

1. That the mystery of God there spoken of is the conversion of some Church or other, and what Church can we imagine is left unconverted till the seventh Trumpet, but the *Jews* only?

2. The conversion of the *Gentiles* is called a mystery, *Eph. 3. 3. 4. 6. Col. 1. 26.* and so is the conversion of the *Jews* too, *Rom. 11. 25.* But now the conversion of the *Gentiles* is already, and the Apostle speaks of it in both those places as a thing then in being,

but

but the conversion of the *Jews* is yet to come, and when shall it be finished, but at the beginning of the seventh Trumpet, which is the time the Woman here spoken of falls in Travail :

3. The conversion of the *Jews* goes before the coming of our Lord, and that which hinders or keeps back the coming of our Lord, is the non-conversion of that Nation, and that which expedites and hastens the coming of our Lord is the conversion of that Nation as St. *Peter* saith in two places, *Act.* 3. 19,

*and shortly all
nations, hastning
the coming.*

20, 21. 2 *Pet.* 3. 12. and seeing in this Prophecy of the seventh Trumpet is mention made of the coming of Christ, *Rev.* 19. 11. &c. We may

well conclude the conversion of the *Jews* to be meant in this place which is to go before it. 4. Where shall we find the end of the world, or the second coming of our Lord, called a mystery? The Incarnation is so called, 1 *Tim.* 3. 16. but where the end of the world, or the second coming of our Lord is so called, it concerns them to shew which do affirm it. 5. The mystery which the Angel meant is declared by God to his servants the Prophets in the Old Testament, and what do they speak of more than the conversion of the *Jews*, *Esa.* 11. 11, 12. *Esa.* 14. 1, 2, 3. *Esa.* 27. 12, 13. *Jer.* 23. 7, 8. *Jer.* 31. 27, 28. *Jer.* 32. 37, 38. *Jer.* 46. 27, 28. *Ezek.* 37. 16, 17. *Hos.* 3. 4, 5. *Joel.* 3. 1. *Amos* 9. 11. 14, 15. *Zach.* 8. 20, 21, 22. with many more the like. 6. The Objection doth suppose the seventh Trumpet is to sound but one day, and that one day is to be the end of the world; but the Angel saith, the seventh Trumpet is to sound more days than one, and the mystery of God is to

Concerning the conversion of the *Jews*, see what Bishop *Prideaux*, Dr. *Willer*, Mr. *Mason*, Mr. *Mather* and others have written of that subject. See also Doctor *Heilm* Cosmography, lib. 3. p. 95.

be at the beginning of them, *Rev.* 10. 7. Lastly, it is not sense to say the end of the world shall be finished, for then an end shall have an end; but it is good sense

to say the conversion of the *Jews* shall be finished, or shall have

an

an end, that is, an end of consummation, not of annihilation as the world shall, *Rev.* 20. 11.

CHAP. XIII.

The Prophecy of the first Beast, and his rising and success against the Jewish Nation.

1. **T**HEN I saw a wild Beast representing a new Empire which shall be raised by the Devil out of the people and Nations of the world which shall be then in arms, consisting of the same seven Kingly heads that the *Dragon* had, and the same ten horns, but with Crowns added to them which they had not before. *Rev.* 12. 4.

2. And this Empire shall be as cruel against the Christian *Jews*, as ever the Greeks, or Persian, or Babylonian Empires were heretofore to that Nation, and cannot sufficiently be deciphered by one cruel Beast alone, but by variety of cruel Beasts made up together in one, for it shall have the body of a speckled Leopard, as the Greek Empire had, and the feet of a cruel Bear, as the Persian Empire had, and the mouth of a devouring Lion, as the Babylonian Empire had, and to the making up of this Empire, the Devil shall resign unto him his *Militia*, his Imperial Throne, and secular authority.

3. But before he be established in his Throne, there shall be some opposition made against the setting, and uniting of this Empire, and in the opposition one of his seven heads shall receive a wound by a sword, to all mens thinking unto death, but his deadly wound shall be healed, and after that there shall be no more opposition, but all the Country far and near shall

Roman Empire converted into Antichrist 124

shall admire at it, and yield subjection to the Beast without resistance.

4. And they shall worship the Beast as the substitute of the *Dragon*, and in so doing they shall worship not the Beast only, but the *Dragon* also, and in worshipping of him they ascribe unto him titles of transcendent honour, saying who is so potent as the Beast, who is able to war with him?

5. And he shall take upon him, and it shall be permitted to him to speak great and proud things amounting to blasphemy, and he shall have power to continue three years and a half in great prosperity, and after they are past, he shall decay from day to day and never come into prosperity any more.

Dan. 7. 8. 11. 25.
Dan. 11. 36.

6. And he shall open his mouth wide unto blasphemy; and shall not be afraid to blaspheme the God of *Israel*, and his name and his Church and the *Jewish* Nation.

7. And he shall be permitted by God to make War against the remnant of the Church of *Israel*, that shall not flee into the Wilderness with their brethren, and to overcome them in the War and he shall have power over all kindreds, and tongues, and nations, far and near to make them joyn with him, and assist him in this War.

8. And all the Inhabitants of the Earth both far and near, shall worship him and yield subjection to him, and they that shall so do, are such whose names were never written in the Book of life, which Jesus Christ hath purchased by his Blood for all that believe in him.

9. Let every man take heed how he joyneth with the Beast, and taketh part with him against the Saints whom he warreth with.

10. He that leadeth any of Gods Saints into captivity shall himself go into captivity, he that slayeth any of his people with the sword shall himself be slain by the sword, which maketh much

much for the patience and the Faith of the Saints, and is a great encouragement thereunto, and they need not use unlawful means for their deliverance, or renounce their Faith to save their lives; let them believe and trust in God, and wait with patience for his help, and he will surely visit them, and work Deliverance for them.

The Prophecy of the Second Beast, and his Actions and Achievements, for the settling of the first Beast.

11. And I saw another Beast which shall arise from among the people of the Earth, which live a civil life, as the other did from the men that were in Arms, and he shall have but one Head, and on that one Head but two Horns, of no great strength and magnitude, but very small, short, and feeble, and can do no hurt therewith; but he shall speak like a Dragon, and be a false Prophet or Magician, as wicked Balaam was, and shall do more Mischief by his Witch-craft than the other by his Arms.

AB. 13. 6.
2 Pet. 2. 16.

12. And he shall be a chief Officer of the first Beast to manage his Affairs in his behalf, and he shall execute all the secular or civil Power and Authority of the first Beast in his behalf; and he shall cause the Inhabitants of the Earth, where the Beast doth live, to worship, and yield Obedience to the first Beast, who received a deadly Wound at his first arising, and was healed thereof.

13. And he shall do great signs and wonders, and one of those wonders is that he shall cause fire to come down from Heaven in the sight of men, as the true Prophets of the Lord have done, and as the Devil himself hath also done.

Exod. 7. 11, 22.
Exod. 8. 7.
2 King. 1. 10, 12.
Rev. 11. 5.
Job 1. 6.

14. And he shall deceive the Inhabitants of the earth through the signs and wonders which shall be given him to do in behalf

of the other Beast; and one of these wonders whereby he shall deceive them, shall be this, that he shall say to the Inhabitants of the earth, where the Beast doth live, that they should make a Molten, or a Carved Image in honor of the Beast which had the mortal wound of a Sword, and did live.

*Dan. 3. 5, 6, 7.
10, 11, 12, 14, 15.
18.* 15. And he shall have power to give not life, but breath to the graven or molten Image of the Beast, in so much that the Molten or Graven Image of the Beast, shall speak, and cause, and appoint, and command, that as many as will not fall down and worship it, shall be killed.

16. And he shall cause all, both small and great, rich and poor, bond and free, to take an engagement, or an oath to be true and faithful to the other Beast, and receive a visible mark in their right hand, or in their foreheads, whereby it may be known that they have so done.

17. And he shall take special order with the Inhabitants of the earth, that no man shall buy or sell any victuals, or commodities, save he that hath taken the engagement or the oath to be true and faithful to the first Beast, and hath received a visible mark in his right hand, or in his forehead, in token that he hath so done; and this mark which he shall receive, is nothing else but the name of the first Beast, or the number of his name imprinted on him.

18. Now here is the mystery of the business, here is wisdom to be seen in him that can unfold this riddle, let him that hath skill in the art of numeration count the number of the first Beast, for it is a number, or a computation that is used by man, and may be found out by the art of man, and the number he must count to find out. The other number which is the true mark, and name of the first Beast, is 666, and he that will count this number as it ought to be, must not think to do it by addition or subtraction, for
here

here is no other number which this number can be added to, or subtracted from; neither may he think to do it by multiplication or division, for here is no other number which this number 666 can be multiplied or divided by: but it must be done by extracting of the root thereof, and he that can perform this work as it ought to be, and compare it with the mark which the second Beast shall cause men to take, shall thereby know who the first great Beast is, and his name to boot, this cannot be done before the Beast be come into the World, and his mark be imprinted on his loyal Subjects, and then is the time to perform this work, and not before.

Disputation IX.

I Quest. *whether this Prophecy shall contempor. te with the Prophecy in the former Chapter, or succeed it?*

Ans. 1. Prosperity cannot contemporate with adversity, nor the Church in safety with the Church in danger; but the woman in the former Chapter, is in prosperity, or at least in safety, in the Wilderness, as appears v. 6. 14, 15, 16. and the Dragon cannot hurt her in that place: but in this Prophecy the Church is in adversity, and the Beast is in prosperity, and doth War with her, and overcome her 42 months together, v. 5. 7.

2. The Beast is not raised by the Dragon till he went to make War with the remnant of the womans seed, and he went not from the Wilderness to make War with the remnant of her seed, till his attempts against the woman in the Wilderness proved frustrate, and succesless, Rev. 12. 17.

3. The true order of the Prophecy is this. 1. The woman falls in Travel, and the Dragon stands before her to devour her child as soon as it was born, v. 2, 3, 4. 2. Michael and his

Angels fight against the Dragon, and cast him forth of Heaven to the earth, that he might not hinder the Nativity of the Child, *v.* 7, 8, 9. 3. The woman bringeth forth, and the Dragon persecutes the woman, and she flies into the Wilderness, *v.* 5, 6, 13, 14. 4. The Dragon sends a flood of Water after her, to drown her in the Wilderness, or drive her out from thence, and the earth opens her mouth, and swallows up the flood of water, *v.* 15, 16. 5. the Dragon is angry with the woman, and goes away from the Wilderness to the Sea, with an intent to make War with the remnant of her seed, *v.* 17, 18. 6. The Dragon raiseth up the Beast mentioned in this thirteenth Chapter, to be his Captain General in this War, *v.* 1. 7. The War begins, and the Saints are overcome 42 months, *v.* 5, 7. 8. After this the Beast prevails no more, but decays every day more and more until he come unto his end, *ch.* 14. 16. and 19. this is the order of the Prophecy, and it is to be admired at, that men should set their wits against it.

4. They which hold this Prophecy to contemperate with the former, think that by the remnant of the womans seed whom the Dragon Warreth with, is meant the Children which she bringeth forth in the Wilderness; but this cannot be so, for the woman in the Wilderness is in safety, as appears *v.* 14. and the Dragon cannot War with her nor her Children in that desolate place: and therefore by the remnant of her seed, is not meant the Children which she bringeth forth in the Wilderness, but the Children which were left behind and were not fled into the Wilderness with the woman, and these be they whom the Dragon Warreth with, but the other are in safety.

Ob. The 1260 days of the woman, and the 42 months of the Beast are all one.

Ans. 30 days in April, and 30 days in June are all one in quantity,

quantity, yet they succeed one another: so the 1260 days in the former Chapter, and the 42 months in this Chapter be all one in quantity, yet they succeed one another, as *June* succeedeth *April*.

Ob. 1260 Days be so many years, and 42 months be so many years too, and it is not likely that times of so long continuance should succeed one another.

Ans. This objection hath been answered twice already, first *ch.* 11. and secondly *ch.* 12. and now I will answer it the third time, and say something else unto it. 1. I might say that *theologia symbolica non est argumentativa*, mystical Theology is no sufficient Argument to build our Faith upon; and if men have nothing else to say for themselves but mystical expositions of the Scriptures, it is a sign that their cause is very bad. 2. Times of equal length may succeed one another, as appears in the months of the year. So put the case that these 42 months, and the 1260 days, be so many years, yet 'tis possible they may succeed one another, though not in whole, yet in part; as *Solomon* and *David* reigned forty years a piece, yet some part of *Solomons* Reign was with *David* his Father before his death, and the other part after his death. 3. Where shall we find in all the Scripture that a month is put for thirty years? I find in many places where 'tis put for thirty days, as *Jam.* 5. 17. *Heb.* 11. 23. *Luk.* 1. 56. but for thirty years never. 4. The Revelation it self doth put a difference between a day, a month, and a year, *Rev.* 9. 15. *which were prepared for an hour, a day, a month, and a year*, where a day is less than a month, and a month is less than a year. 5. These 42 months is the time of the Beasts prosperity, and of the Churches great adversity, but the Church never was nor ever will be in adversity so long, and the strongest Beast that ever was, was never in prosperity so many years together, nor ever will be. 6. By this interpretation of 42 months, one may find out the day of Judgment, and some men

men have been very bold in this point, for they make these 42 months to last unto the day of Judgment, so that by this reckoning the Church will be in a sad and calamitous condition until the day of Judgment; and if they can but tell us one thing more, and that is, when these 42 months begin, we may easily calculate the day when Christ shall come to Judgment, which no modest man will adventure once to do, seeing Christ saith of it, *Of that day and hour knoweth no man, no not the Angels of Heaven, but my Father only, Mat. 24. 30.* And yet such inconveniences do follow from this interpretation.

7. Will you know the truth of this matter, and be no more deceived with mystical expositions, then take it briefly thus: These 42 months be three years and a half, and no more, and all this time the Beast is in prosperity, and makes War against the Church of Israel with good success; but as soon as this is over, the Beasts adversity doth begin, and in the fourteenth Chapter the Angels make a slaughter of him, and in the sixteenth Chapter the Vials of Gods wrath fall upon him in his own Dominions, and in the nineteenth Chapter Christ comes himself in person, and destroyes him, and makes a final end of him, v. 20, 21.

Ob. *The sixth Trumpet is before the seventh, but the Beast here spoken of, doth war against the witnesses in the sixth Trumpet, before the Prophecy of the woman and the Dragon doth begin, therefore he is not raised in the seventh Trumpet, after the Prophecy of the woman and the Dragon have an end.*

Ans. This objection were something, if the Beast that Wars against the Witnesses, ch. 11. and the Beast spoken of in this Chapter were the same, but what if they be not the same? what's become of the objection then? Now that these Beasts be not the same, may be proved by these reasons. 1. That Beast ch. 11. ascends out of the bottomless Pit, Rev. 11. 7. but this in the thirteenth Chapter out of the Sea, v. 1. and the bottomless

less Pit in the *Revelation* is never taken for the Sea, or the element of Water, but for a deep hole in the element of the earth, *Rev.* 9. 1, 2. 11. *Rev.* 20. 1. 3. 2. That Beast hath seven heads and five of them fall and never rise again, *Rev.* 17. 10. and this Beast hath seven heads too, and but one of them is wounded, and that wound is healed again, *Rev.* 13. 3. 3. That Beast hath ten horns, but no Crowns upon them, *Rev.* 17. 3. and this Beast hath ten horns too, and ten Crowns upon them which the other hath not, *Rev.* 13. 1. 4. That Beast hath a woman riding on him, *Rev.* 17. 3. but this Beast arose out of the Sea, but no woman riding on him, *Rev.* 13. 1. 5. This Beast hath another Beast with two horns to assist him, *Rev.* 13. 11, 12. but that Beast hath no other Beast that we read of to assist him. 6. That Beast is red, of a Scarlet colour all the body over, *Rev.* 17. 3. but the body of this Beast is speckled like a Leopard, the feet like a Bears feet, and the mouth like a Lyons mouth, *Rev.* 13. 2. 7. That Beast is raised twice, *Rev.* 17. 8. but this Beast though wounded yet doth rise but once, *Rev.* 13. 1. 8. The Throne of that Beast is *Babylon*, *Rev.* 17. 5. but the Throne of this Beast is some other place, as may appear if we compare *Rev.* 16. 10. 19. 9. This Beast hath a puissant Army, and that immediately after *Babylon* is destroyed, *Rev.* 19. 19, 20. which cannot well be, if the *Babylonish* Beast and this Beast be all one. 10. That Beast hath an eighth head, which in some respects is to succeed the seventh, *Rev.* 17. 11. but this Beast hath no such eighth head which in any wise is to succeed the seventh. Compare we these things together, and it may very well be questioned whether the Beasts be the same or no.

2. Suppose the Beast be the same in both places, yet unless the head be the same too, the objection fails in that respect also, for the Beast hath seven heads in all, and one of them may War against the Witnesses in the sixth Trumpet, and another

nother head be raised in the seventh Trumpet. Yea, let us go a little further, and suppose the head be the same too in both places, yet this will not prevail neither, for that head may be depofed in the fixth Trumpet before the Prophecy of the woman and the Dragon doth begin, and be raised again in the seventh Trumpet to War againſt the womans ſeed, after the Prophecy in the former Chapter hath an end. Look into *ch.* 17. v. 8. and you ſhall find the Beaſt is raised twice. *The Beaſt which thou ſaweſt was, and is not, and ſhall aſcend out of the bottomleſs Pit, and go into perdition.* Here you ſee is a time in which the Beaſt *was*, and this time may be the fixth Trumpet. Here is next a time in which the Beaſt *is not*, and this time may be at the beginning of the ſeventh or at the *exit* of the fixth before the Prophecy of the woman and the Dragon doth begin. Here is thirdly a time when the Beaſt *ſhall aſcend out of the bottomleſs Pit*, and be again, and this may be the time ſpoken of in this chapter, after the Prophecy in the former chapter hath an end. Now of theſe two answers the Reader hath his liberty to chooſe which he liketh beſt, but were I to chooſe my ſelf, I would chooſe the firſt before the ſecond, and that for that very reaſon which is urged in the objection, for the Beaſt hath a being and doth War againſt the Witneſſes in the fixth Trumpet, therefore he is not raised or begins to be in the ſeventh. So that it doth not follow that the Prophecies ſhall not come to paſs in order as they were revealed, or that the Prophecy of this chapter ſhall not ſucceed the Prophecy in the former chapter: but it rather follows that the Beaſts be not the ſame, as was ſaid before.

Ob. *The Kingdom of the Beaſt hath a final end with the fixth Trumpet, Rev. 11. 14. and therefore the Prophecies ſhall not come to paſs in order as they were revealed, nor the Prophecy of this Chapter ſucceed the Prophecy of the former Chapter.*

Ans. 1. It may be queſtioned whether this Beaſt and that in

ch.

ch. 11. be the same as was said before. 2. Whether they be the same or no, I deny the Kingdom of the beast hath a final end with the sixth Trumpet, and that for these reasons. 1. Because we read of his Acts afterward, *ch. 17.* 2. Because *Babylon* is not destroyed till then. 3. Because the City spoken of *ch. 11.* is not *Babylon* but *Jerusalem*, it is not the seat of the beast, but of the two Witnesses. 4. The tenth part of the City falls, and no more, *Rev. 11. 13.* 5. Seven thousand men are slain, and no more, and what is that to a final destruction of the beast? 6. It is not said that the beast was among them. 7. Suppose he were among them, and also slain with them, yet all this will not put an end to the Kingdom of the beast, but to one head only, for the beast hath seven heads in all; and put the case that one of them doth die in the time of the sixth Trumpet, yet another may succeed him in the seventh, there being some interval between, I mean between the death of the one, and the rising of the other, and so that which is spoken of the beast, *ch. 11.* belongs to the account of the sixth Trumpet, and that which is spoken of him in the chapters following, to the account of the seventh.

2 Quest. *whether this Prophecy were fulfilled in the Reign of Domitian?*

Ans. 1. This Prophecy was not revealed to *John* till the Reign of *Domitian* was well nigh over, as both *Irenaus*, and *Jerom*, and others do testifie, and therefore it doth not Prophesie of what was to be done in his Reign, for if it did, it would have been revealed sooner, for *Domitian* did not live two years, much less three years and a half after this Prophecy was revealed.

2. This Prophecy doth belong unto the seventh Trumpet, and therefore shall succeed all the Prophecies of the former Trumpets, but *Domitian* did not live to see any of the former Trumpets finished, and they with whom I deal in this question

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confess themselves that the Prophecy *ch. 11.* was not fulfilled till the time of *Adrian*, who began his Reign after *Domitian* twenty years.

N 3. By the beast is not meant the Idol Worship as they would have it, but a Kingdom with its King, for by that word is meant both, and sometimes that word denotes the King, as *Rev. 17. 11, 12.* *Dan. 7. 17.* and sometimes besides the King it denotes the Kingdom, as *Rev. 17. 3.* *Dan. 7. 23.* and so 'tis taken in this place: and besides this the Idol-worship was set up at *Rome* before *Domitians* Reign began, and therefore *John* doth not Prophesie of the rising of it in the time of his Reign; to which may be added that the beast was to continue 42 months, but the Idol-worship did continue longer.

4. The head which *John* saw as it were wounded to death, is not the Capitol as they suppose, but one of the Kings of the Empire, as appears by the acception of that word, *Rev. 17. 10.* And besides this the head was wounded by a Sword, *v. 14.* but the Capitol was burnt by fire, and that fire was caused by Lightning from Heaven. To which may be added, that the head here wounded, was wounded but once, but the Capitol was burnt in the time of *Vitellius*, and rebuilt in the time of *Vespasian*, and after that burnt again in the time of *Titus*, and rebuilt by *Domitian*; and this healing of the beasts wound, was a matter of admiration, but the rebuilding of the Capitol after it was burnt, was no matter of admiration, but a feasible thing.

5. It was given to this beast to make War with the Saints, and to overcome them, *v. 7.* which words do imply Resistance on the Saints part, but in the persecution of *Domitian* there was no resistance on the Saints part, the Christians in his days thought it better to fly than to fight.

6. By the second beast *v. 11.* is meant some famous witch or other, such a one as the Devil never had the like since he was

was a Devil, but this witch cannot be *Apollonius Tyaneus*, as they suppose, for neither he nor any other since his time could do such feats as this witch is said to do, v. 12, 13, 14, 15, &c.

7. *Domitianus Apollonio infestus fuit, & Apollonius Domitiano*, saith *Grotius de Antichristo*, pag. 77. *Domitian* was a hateful enemy to *Apollonius*, and *Apollonius* to *Domitian*, but the false Prophet here spoken of was the chiefest Friend the beast had, and used all the art he could to establish him in his throne, v. 12, 14, 15, 16, 17. *Rev.* 16. 13.

8. Neither the beast nor the witch here spoken of do die a bodily death as other men do, but are both cast into Hell alive, as appears, *Rev.* 19, 20. but *Domitian* and *Apollonius* died both of them a bodily death, and *Domitian* died first, and *Apollonius Tyaneus* afterward, the one died *Anno Christi* 98. the other *Anno Christi* 99. according to *Baronius*, see *Prideaux History*, pag. 198.

3 Quest. *whether the Prophecy of the first Beast be fulfilled in the Papacy, and be meant of them?*

Ans. 1. The first beast is a secular power, but the Pope is an ecclesiastical person.

2. If the Pope be the seventh head of the first beast, who then is the seventh head of the Dragon? for he had so many heads before the beast began, *Rev.* 12. 3.

3. If the Pope be the seventh head of the first beast, who be the other six? Kings, Consuls, Dictators, Decemvirs, Military Tribunes, and Emperors of *Rome* till *Constantines* time were all of them Pagans; but if the Prophecy were fulfilled in the Papacy, all the seven heads should be Papists, else the Prophecy cannot be fulfilled in them. 2. If the six first heads be Pagans, and the seventh head be Popes, the beast is more Pagan than Papist, and the Prophecy is not fulfilled wholly in the Pagans, nor wholly in the Papists, but partly in the one, and

partly in the other, but most of all in the Pagans. 3. It cannot be that the six first heads of the beast should be Kings, Consuls, Dictators, Decemvirs, Military Tribunes, and Emperours, for five of these were past before the Prophecy was revealed, the Emperours then were, but the beast which *John* saw rise out of the Sea, had seven heads, whereof none of them were past, none of them were present, but all of them were then to come, for after the Visions in the three first chapters, *John* had no more Visions of things present, much less of things past, but only of things that were to come, as the Angel told him, *Rev. 4. 1. Come up hither, and I will shew thee things which must be hereafter*, therefore not heads which were then past, nor heads which were then present, but heads which were then to come, and if five of these heads were then past, one were then present, it had been sufficient to have presented unto *John* the head that was then to come, and no more. And if it be said that the Angel speaking of these heads, *ch. 17. saith, five of them are fallen, one is, and the seventh is not yet come*, to this I answer that the rising of that beast is not presented unto *John* in that Vision, but the destruction of the Whore which sits upon him; and when 'tis said that *five of them are fallen*, this is not to be understood Historically of what was past before the Apostles days, nor of what was present in his days, but prophetically of what should be past before, and what should be present at the execution of that Prophecy.

4. The beast hath not only seven heads, but also ten horns, and ten crowns upon them, and that at one time, and not successively one after another; but where shall we find so many horns in the Papacy, and ten crowns upon them at one time, and not successively one after another.

5. The beast *was like a Leopard, and his feet as the feet of a Bear, and his mouth as the mouth of a Lyon*, *Rev. 13. 2.* Now a Leopard was the emblem of the Greek Monarchy, a Bear the emblem

emblem of the *Persian* Monarchy, and a Lyon the emblem of the *Babylonian* Monarchy, *Dan.* 7. 4, 5, 6. and therefore this beast is made up of all the three, partly of the *Greek*, partly of the *Persian*, and partly of the *Babylonian* Empires, but the Papacy doth consist of none of these, for they were secular Monarchies in the East, but the Papacy is a spiritual Monarchy in the West.

6. *One of the Beasts heads was as it were wounded to death, and his deadly wound was healed, Rev. 13. 3.* but when was any head so wounded in the Papacy, and afterward healed, and who should that Popish head be? It cannot be said that this was done when the Dragon was dethroned, and cast forth of Heaven, for the beast was not then in being, and not one head only but all the Dragons heads were cast out of Heaven with him. It cannot be said that this was done when *Constantine* became Christian, for that was before the Papacy did begin, and there was not any Popish head wounded then, nor any Popish head healed at that time. And thirdly the meaning is not that one head was wounded, and another head was healed, but the meaning is, that one head was wounded, and the same head was healed. Now the Emperors were one head, and the Popes another head, and it cannot be said that the Emperors were healed when the Popes came up in their room, no more than it can be said that the Kings were healed when the Consuls did succeed them, or that the Consuls were healed when they were put down, and the Dictators did succeed them; and suppose the Popes should be put down, and the Emperors come up again, it cannot be said that the Popes wound was healed by that means.

7. The beast was to continue 42 months, *Rev. 13. 5.* that is three years and a half, as hath been proved in the former questions. Now these 42 months are not the time of the beasts continuance, but the time of his prosperity, and no more: but the
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Pope hath lived in prosperity more than 42 months, and many more he is like to live, and therefore he is not the beast that here is spoken of.

8. They that understand this Prophecy of the Papacy, do confess that the Pope is not the first beast but the second, and they understand by the first beast the secular power of *Rome*, and by the second the Ecclesiastical, and yet in reckoning up the seven heads of the first beast they make the Pope one, and who the seven heads should be and leave the Pope out they cannot tell.

4 Quest. *whether the Prophecy of the second Beast be fulfilled in the Papacy, and be meant of them?*

Ans. 1. The second beast is a secular power, as the first beast is, and a beast in Scripture is never taken for any other power than a secular, *Dan. 7. 3, 4, 5, 6, 7. 17. 23.* but the Pope is an Ecclesiastical power, not a secular.

2. If the Pope be the second beast, who then is the seventh head of the first beast, for they be two distinct persons, as appears, *Rev. 13. 11, 12. Rev. 16. 13. Rev. 19. 20. Rev. 20. 10.*

3. The second beast doth exercise all the power of the first beast before him, or in his behalf, *v. 12.* Now that power is a secular power, for that beast is a secular beast, as all confess. Now what beast is there in the World whose secular power the Pope doth exercise in his behalf? This the Pope never did, it is too mean for his supremacy who thinks himself above all Kings and Princes in the World, to exercise the power of another in his behalf, neither will he ever do it, except he cease to be a Pope, and become a Lay-man.

4. The second beast doth great wonders, so that he maketh fire come down from heaven upon earth in the sight of men, *v. 13.* and when did the Pope do this; and what should this fire be? It cannot be the holy Ghost, as some would have it, for he is not at the beasts command as this fire is, and 'tis a wicked thing for any man

man to think that this wicked Beast can bring the Holy Ghost down from Heaven when he will. It cannot be meant of Excommunication as others would have it, for that is no wonder as this fire is, but a common thing, and a spiritual duty incumbent on the Bishops and Pastors of the Church which are not Papists. It remains then that this fire is true material fire as that which fell on *Jobs* cattel was, *Job* 1. 16. and this may be done by art Magick, and is one of the great wonders of the second Beast that he can make fire come down from Heaven upon earth in the sight of men to bring them in subjection to the first Beast, which was never yet effected nor attempted by the Pope and his Clergy to bring men in subjection to a secular power, for which end it is effected here, but is yet to be expected.

5. The second Beast saith to the Inhabitants of the earth, that they should make an Image to the Beast which had the wound of a Sword and did live. And he had power to give breath unto the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed, v. 14, 15. And when did the Pope do this? What Emperor is there in the World whose Image the Pope caused to be made unto him? When did he give breath to such an Image? And when did he make such an Image speak, and command that as many as would not worship it should be killed? and what should this Image be but a Molten or a Carved Image, as *Nebuchadnezzars* Image was? Look we all the Scripture over, and we shall never find an Image made by man (as this Image of the Beast is) taken for any other Image than a Molten or a carved Image, as *Nebuchadnezzars* Image was, *Dan* 3. 1, 2, &c. and because the Pope never did this, the Prophecy is not fulfilled in him.

6. The second Beast causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark or the name of the Beast, or the number of his name, v. 16, 17. And
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when was this fulfilled in the Papacy? To this 'tis said that this mark is nothing else but the promise of obedience; to which I answer. 1. That the Beasts mark is something else besides the Promise of obedience to the Beast, for the promise of obedience is a common thing between King and Subject all the World over, but the mark of the Beast is peculiar to the Beast alone. 2. The promise of obedience is made unto the Beast, but the mark of the Beast is received from the Beast, not imposed on the Beast, v. 16. 3. Suppose a man hath promised obedience to the Beast how shall it be known that he hath so done? And when he comes into a Market or a Fair to buy or sell, how shall it be known that he hath promised obedience to the Beast, except he have his mark to distinguish him from others? For the reason why the mark is given, is that such persons may be known from others, and no man is to buy or sell that is without it, and this is a course which the Pope never took as yet, nor is ever like to do, and if he should do such a thing hereafter, yet he were not the Beast, for the Beast did it at his first rising out of the earth which the Pope did not.

7. *Let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is 666, v. 18.* But what is this to the Papacy? Count the number while you will, and see whether you can find the Papacy therein? Some think to find the number in the word λατῆιν, A Papist may as well say that he hath found it in the word πικν, but both of them in vain, for if you write the word perpendicularly in this manner λ every letter is a numeral, and the total is 666, but if you write the word collaterally in this manner λατῆιν, the letters are not τ numeral, but syllabical, and they serve to make up a word or, the name of a man, and not 666, nor any other number, λ by it self is 30, and $\lambda\alpha$ is 31, but $\lambda\alpha\tau$ is nothing, and $\lambda\alpha\tau\epsilon$ is nothing, & so joyn the whole word λατῆιν altogether, and it is, nothing else but the name of a man, and not any number, at all.
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And if a man were to write 666 in Greek letters, he would not set it down in the letters of the word λατῆν but in the same letters that the Apostle doth, and they are ϡξς, and in no other. 2. Suppose it so to be as you would have it, write the word λατῆν how you will, collaterally or perpendicularly, and let it go for 666 which way soever it be written, yet what is this to the purpose? for what Pope or Popish Emperor was ever called by this name? 2. When was any man marked with this name, as they are with the Beasts name? 3. Men do not mark their Cattel with all the letters of their names, but with the first letters only, and the Greek word χάραγμα which is here used doth signifie such a mark as men put upon their Cattel, now the first letter in the word λατῆν, is the Greek letter λ, and that stands for 30 and no more, and if λατῆν were the name of the Beast, and he to mark his Cattel with it, or any other for him, his mark would be the letter λ, and no more. 4. We are not bid to count the Beasts name to find out his number, but to count his number to find out his name thereby. Now they that count the letters in the word λατῆν, take a contrary course, they suppose the Beasts name to be λατεῖν, and when they have so done, they count his name to find out his number, and not his number to find out his name as they ought to do, and how know they that λατεῖν is the Beasts name? A Papist may as well say that τεττῆν is his proper name, for that is as much 666 as the word λατεῖν. 5. It is a point of understanding, or of excellent skill in numeration to count the number of the Beast, but to count the number of the letters in the word λατεῖν is no such excellent skill in numeration, a young Scholar in Arithmetick may do that, and yet have no excellent knowledge in that Art. 6. To count the number 666 is to extract the root thereof, for it can be done no other way, as was shewed in the Paraphrase; but to count the number in the word λατεῖν, is to do it by addition, and it can be done no other way, no nor that

way neither, for it can be done no way at all. 7. Will you know the mark of the Beast, and the name of the Beast, and the number of his name? indeed you must go another way to work than hitherto hath been gone, and the way that you must go, is this, 666 is not *numerus numeratus*, the number of the Beast counted to our hand, but *numerus numerandus* the number to be counted by us. Now the way to count this number is, not by addition or subtraction, for here is no other number which this number can be added to, or subtracted from, neither is it to be done by multiplication or division, for here is no other number which it can be multiplied or divided by; therefore to count that number, is to extract the root thereof. Now what is the root of 666 but 25 or 26, כה or כו in Hebrew Letters, $\kappa\epsilon$ or $\kappa\varsigma$ in Greek letters? And when you see a Beast with seven Heads, and ten Horns, and another Beast with one head and two Hornes, like a Lamb, to exercise all his civil power and authority in his behalf, and cause his Subjects to be marked in their right hand, or in their foreheads with the Capital or Acrostick Letters of his name, and the letters of that mark be in numeration, 25 or 26, then he is the Beast that here is prophesied of, and because this hath not been done in the Papacy, this Prophecy is not fulfilled in them, but is yet to be expected. Hitherto I have shewed you who the Beast is not, I will now discover unto you who the Beast is.

5 Quest. *Whether this Prophecy be meant of the persecution of the Jews after their Conversion?*

Ans. 1. This Prophecy is to come to pass in the time of the seventh Trumpet, as hath been proved, q. 1. and the mystery of God, by which is meant the Conversion of the Jews shall come to pass at that time too, *Rev.* 10. 7.

2. What is meant by the woman in the former Chapter but the Nation of the Jews? and wherefore is this Beast raised by the Devil, but to make War against the remnant of her seed, *Rev.*

12. 17?

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3. We read in *Daniel* that the little Horn who is thought to be the Beast here spoken of, *made war with the Saints and prevailed against them, Dan. 7. 21, 22. 25.* Now who are meant by the Saints in *Daniel* but the Jews?

4. VVe read in the same Book that *Daniels* people shall be in great troubles, *such as never was since there was a Nation, Dan. 12. 1.* Now from whom shall they have this trouble if not from the Beast here spoken of?

5. VVe read in the Prophet *Micah*, *According to the days of thy coming out of the Land of Egypt will I shew unto him marvellous things, the Nations shall see and be confounded, &c. Micah 7. 15, 16.* Now the plagues which shall fall upon the Beast are many of them the very same for kind with the plagues of *Egypt*; therefore as the plagues of *Egypt* fell upon them for the wrong they did unto the Jews, so the plagues which shall light upon the Beast, shall fall upon him and his people for the persecution of that Nation.

6. After the parturition of the woman in the former Chapter, *v. 12.* the Devil knows he hath but a short time, and therefore the Beast who is raised by him afterward has but a short time too. Now if we look upon the Beasts which are in the world at this time whether *Turks* or any other, they have continued a long time, and therefore this prophecy is not meant of any of them, but remains to be expected upon the *Jews* Conversion.

7. The Beasts which now are in the world came to their height and eminency by long and tedious wars and by the ruins of other Nations, but this Beast is raised on a sudden by the Devils art and policy, as you may read *v. 2. 4.* and there are such strange courses taken, such witchcraft and enchantment used, such signs and wonders shewed, such cunning and deceitful tricks invented, and such a strange mark imposed by the second Beast to make men adhere unto the first Beast, as

you may read *v.* 12, 13, 14, 15, 16, 17. as never yet was known take them all together at the rising of any Beast since the world began to this very day, nor will be till the *Jews* Conversion and the rising of this enemy of theirs, the Beast here spoken of.

The conclusion therefore is, The Antichrist of *St. John*, *St. Pauls* Man of sin, and the Beast here spoken of be not all one. The Antichrists of *St. John* be the false Christs that our Saviour speaks of in the Gospel *Mat.* 24. 24. which should start up before and after the destruction of *Jerusalem*, *1 Joh.* 2. 18. 22. and 4. 3. *2 Joh.* 7. The Man of sin spoken of by *St. Paul* is avouched by some and denied by others to be the Pope of *Rome*, of which see those that have written on that subject. But the first Beast here spoken of is a Heathen King or Emperour raised by the Devil to war against the *Jews* after their Conversion, and the second Beast is a Witch as *Balaam* was, raised by the Devil and employed by the first Beast as *Balaam* was by *Balak* to help him and assist him and do mighty things for him and for his settlement in his Kingdom, *v.* 12, 13, 14, 15, 16, 17. and for the ruine of the *Jewish* Nation. *Chap.* 16. 13, 14.

C H A P. XIV.

The Prophecy of the Virgin Company.

1. **T**Hen was presented unto me in a Vision what shall come to pass after the three days and a half allotted to the Beasts prosperity shall be ended, and I saw a Lamb representing *Jesus Christ* stand on Mount *Sion*, and with him an hundred

dred forty and four thousand of the Jewish Nation (spoken of before but to another purpose in the seventh Chapter,) who notwithstanding the power and prevalency of the Beast shall boldly profess the Name of Christ and have it and his Fathers Name besides legibly written in their Foreheads.

2. And I heard a voice out of Heaven as the sound of many Waters and as the sound of a great and mighty Thunder, and after that the voice of Harpers making pleasant Melody with their Harps.

3. And they sung a new Song before the Throne of God, and before the four living Creatures, and before the four and twenty Elders, which Song shall be sung by none that be upon the earth but by the one hundred forty and four thousand which shall be redeemed from the rest that be upon the earth.

4. These be they which shall not be defiled with Women for they shall be Virgins and unmarried Persons; these be they which shall wait and attend upon the Lamb as a Lifeguard doth upon their Prince whithersoever he shall go, these shall be redeemed from the rest of men as being the first Fruits to God and to the Lamb of the Jewish Nation.

5. These be they which shall be without guile, fraud, and deceit, and without stain of hainous sin in the sight of God.

The Proclamation of the first Angel.

6. And I saw an Angel flie in the midst between the Heaven and the Earth, with a commission to preach, proclaim, and make known and publish the everlasting Gospel of Jesus Christ to the inhabitants of *Judaea* and to every Nation and Kindred and Tongue and People that shall be therein.

7. Saying and proclaiming with a loud voice as he shall flie along, Fear God and give him Glory, for the hour of his Judgment is come and will shortly fall on all that fear not him, worship not the Beast, nor yeild obeisance unto him in the

way

way that he goeth in opposition to the Gospel of Jesus Christ, but worship him alone that made the Heaven and the Earth and the Sea and the Fountains of Waters.

The Proclamation of the second Angel.

8. And another Angel followed after him proclaiming and saying, *Babylon* is fallen, is fallen, meaning thereby that she shall shortly fall and come to nought, because she made all Nations drink of the bitter Wine of her spiritual Fornication.

The Proclamation of the third Angel.

9. And the third Angel followed after them proclaiming and saying with a loud voice, If any worship the first Beast or his carved Image, or take an Oath to be true and faithful unto him, and receive a mark in their right hand or in their Foreheads in token that they have so done.

10. The same shall drink of the bitter Wine of the wrath of God without mixing any thing therein to allay the sharpness of it, and shall be tormented with Fire and Brimstone in the sight and presence of the Holy Angels, and in the sight and presence of the Lamb.

11. And the smoke of their torment shall ascend for ever, and never have an end, and they shall be tormented Day and Night without ceasing or intermission, which worship the first Beast or his carved Image, or take an engagement to be true and faithful unto him and receive the print of his Name in token that they have so done.

12. Here will be the tryal of the patience of the Saints which are living in *Judaea* when the Beasts engagement comes among them, then it will be known who they be which keep the Commandments of the Lord their God and the Faith of Jesus Christ, and will not engage unto the Beast though they perish for refusing.

13. Then I received a command from Heaven saying unto me, Write for the consolation and encouragement of these faithful

ful men which shall suffer at this time, Blessed are the dead which die for the Faith of Jesus Christ, and for professing of the same, and they need not doubt thereof, for the spirit saith so, which is the spirit of truth, and cannot lye, and herein their blessedness doth consist, they shall rest from their labours, miseries, calamities, pains, and dolours which they sustained in this life, and the reward and recompence of their Faithful service shall follow after them as soon as they be dead.

The first Judgment on the Beast.

14. Then an Angel shall sit upon a white Cloud, in the likeness of a young man with a Golden Crown upon his head, and a sharp sickle in his hand, to execute a heavy Judgment upon the Beast, and his men.

15. And another Angel shall come out of the Temple, and say unto the Angel which shall sit upon the Cloud, Thrust in thy sharp sickle, and cut down the people which belong unto the Beast, for the time is come for thee to cut them down, because their sins are now ripe.

16. And as soon as this commission shall be given, the Angel shall thrust in his sharp sickle upon the earth, and the people which belong unto the Beast shall be cut down as the Corn is when it is full ripe.

The second Judgment on the Beast.

17. And after this Angel shall have done his work, God shall send another Angel from the Temple with another sharp sickle to execute another heavy Judgment upon other persons belonging to the Beast in like manner as the former Angel did.

18. And another Angel shall come out from the Altar, which hath power over fire to Plague the earth therewith when God will have him, and he shall cry unto the Angel which hath the sharp sickle, saying unto him, Thrust in thy sharp sickle, and cut down some other people of the earth which belong unto the Beast, because their sins are also ripe.

19. And the Angel shall make no delay, but thrust in his sharp sickle into the earth, and cut down the other people which belong unto the Beast, and cast them into the great Wine-press of the wrath of God Almighty, and squeeze the blood out of them as Grapes are squeezed in a Wine-press.

20. And the place where this execution shall be wrought, shall be in *Judea* without *Ierusalem*, and the blood of the slaughter be so great that it shall reach even to the Horses Bridles in height for the space of a thousand and six hundred furlongs in length.

Disputation X.

1 Quest. *Whether this Prophecy doth contemporate with the Prophecy in the former Chapter, or succeed it?*

Ans. 1. Prosperity cannot contemporate with adversity, but in the former Chapter, the beast is in prosperity, v. 7. and in this Chapter the Beast is in adversity, v. 15, 16, 17, 18, 19, 20. therefore,

2. Good success in War, and bad success therein cannot contemporate each with other, but in the former Prophecy the Beast hath good success in War for 42 months together, and in this Prophecy the Beast hath bad success therein, and a lamentable slaughter is made of him two times one after another, as appears v. 15, 16, 17, 18, 19, 20.

3. Rising, growing, and increasing, cannot contemporate with dying, falling, and decaying; but in the former Chapter the Beast is rising, growing, and increasing, till he come unto his height, and in this Chapter and those which follow, the Beast is dying, falling, and decaying, till he come unto his end.

Ob. *The Virgin company are so called because they were not defiled with Harlots, v. 4. therefore they fall into the meretricious times of the Whore of Babylon.*

Ans.

Ans. Whether they be called Virgins for that reason, or because they were unmarried persons as St. Jerom thinks, I list not to inquire at this time; it is sufficient to say, that this Chapter speaks not of the first times of the Virgin Company, nor of the first times of the Whore of Babylon, but of her declining times only, as appears v. 8.

Ob. Of this Virgin Company, be they which proclaim the fall of Babylon, v. 8. and deterr men from worshipping the Beast or his Image, and from receiving his mark, v. 9.

Ans. Be they of the Virgin Company or no which Proclaim the fall of Babylon, it makes no matter? be it so or otherwise, it is not done by them at Babylons first and prospering times, but in her latter and declining days only.

Ob. These be the called, and chosen, and faithful Soldiers of the Land, and (if I may so say) his life guard, by whom he wagheth War with the horns of the Beast, and at length gets the Victory against them, v. 4. and ch. 17. 14.

Ans. This Victory is not gotten in the first and prosperous times of the beast, for then he gets the Victory of the Saints, Rev. 13. 7. but in his latter and declining times only.

Ob. The Virgin Company be the bands of Faithful Soldiers, which opposed the Beast, and adhered unto the Lamb when others of the World forsook him, and received the Character of the Beast; therefore either these opposed the Beast at his first beginning, or else the Lamb had none on his side to oppose him at that time.

Ans. The beast was raised to make War against the remnant of the womans seed, Rev. 12. 17. so that they be the men which opposed him at the first, and were overcome by him, Rev. 13. 7. but the Virgin Company are they which oppose him in his latter and declining days, and get the Victory against him.

Ob. The beast and the Virgin Company do contemporate in their ends, for they both end together, and that is, when the History of the Palm-bearers doth begin, Rev. 7. 9. 14.

Ans. Whether the History of the Palm-bearers doth begin or no, when the History of the beast and the Virgin Company doth end, I think it needless to inquire at this time, for the present I confess that the beast and Virgin Company do end their race together, but I deny that they begin their race together, but whether they do or no, this Chapter speaks not of it, for it speaks only of the first declining of the beast, and not of his first beginning, nor of his final end.

Ob. The Virgin Company are sealed, ch. 7. before any of the Trumpets do begin, and therefore are they sealed at that time, but that they might set themselves against the beast at his first beginning.

Ans. They are not sealed for that end that they might set themselves against the beast at his first beginning, for there were others to oppose him then, *Rev.* 12. 17. but that they might be preserved from the storms of the ensuing Trumpets, *Rev.* 9. 4. and they are not called forth against the beast till his declining age doth come.

Ob. By this reckoning the Virgin Company are before the beast, and before any of the Trumpets too, for they are sealed under the sixth seal ch. 7. before the Trumpets do begin, and six of the Trumpets are expired before the beast in the former Chapter doth begin.

Ans. In respect of their sealing they are before the Trumpets, and so before the Beast too, but in respect of their acting (spoken of in this Chapter, they succeed the 42 months of the former Chapter.

2 *Quest.* Whether this Prophecy be a prediction in gross of what should come to pass from Domitians time to Constantines?

Ans. 1. The Prophecy in the former Chapter is not a prediction of what should come to pass in the time of Domitian, as hath been shewed, ch. 13. q. 2. therefore this Prophecy is not a prediction of what should come to pass from Domitians time to Constantines.

2. The Prophecy in the former Chapter is a prediction of the peris-

persecution of the *Jews* after their Conversion by the Beast and false Prophet there spoken of; as hath been also shewed, *ch. 13. q. 5.* therefore as the persecution of the *Jews* is yet to be expected, so is the fulfilling of this Prophecy to be expected also.

3. Here is a prediction of a hundred fourty and four thousand Sealed persons, standing altogether on Mount *Sion*, with the Lamb having his and his Fathers name writen in their foreheads, but there were no such men so qualified as these were in every point in the time of *Constantine*, nor betwixt his time and *Domitians*; read what is said of these men, *ch. 7. q. 1, 2, 3.* and in this Chapter, *q. 3.* and tell me where shall we find such men so qualified as these were in every point, and so many of them gathered together in one body as these were, since the days of *Domitian*, to this day.

4. This Prophecy is to be fulfilled in the time of the Beast, as appears, *v. 9. 10, 11.* Now this Beast as they interpret the heads thereof, doth not reach beyond *Domitian*; for the Beast hath but seven heads, and no more, and the first of these, as they say, is *Claudius*, and the last is *Domitian*, and therefore it doth not extend so far as to the days of *Constantine*.

5. Here is no persecution Prophesied of in this Chapter, except it be, *v. 12. 13.* Now this persecution is to be in the time of the Beast for refusing his Mark, and not Worshipping his Image, and therefore not between his time and *Constantines*.

6. Here is an immense effusion of the Enemies blood Prophesied of, *v. 20.* And the wine-press was troden without the City, and blood came out of the Wine-press, even unto the Horse bridles, by the space of a thousand and six hundred furlongs. But there was no such slaughter in the time of *Constantine*, and *Maxentius*; yea take we all the Souldiers of *Maxentius*, and add we *Constantines* unto them, and suppose we every man of them to be slain on both sides, it will nor amount nor come near to so vast a slaughter as here is spoken of. To which may be added, that

the destruction of *Maxentius* and his Army was in *Italy*, but the Wine-press here spoken of, is without the City, that is, without *Jerusalem in Judea*, and the blood that came out of the Wine-press, was up to the Horse-bridles in height, for the space of a thousand and six hundred furlongs in length, when as *Maxentius* and a good part of his Army were drowned in the water. *Eusebius* l. 9 c. 9. *Socrates* l. 1. c. 2.

3 Quest. *Who be meant by the Virgin Company, and for what cause be they spoken of in this place?*

Ans. 1. The two Witnesses of which before ch. 11. be not any of the Virgin Company here spoken of, for both of them were slain at one time by the beast there spoken of, but none of these were slain by him; yea they were therefore Sealed that they might be preserved, *Rev.* 7. 3. *Rev.* 9. 4. Again the Prophecie of the Witnesses is ended before the seventh Trumpet doth begin, but these are all alive, and sing a song on Mount *Sion* after the seventh Trumpet is begun, *Rev.* 14. 1, 2.

2. The Woman in the Wilderness is not the Virgin Company mentioned in this place, for the woman was not converted till the beginning of the seventh Trumpet, but these were all of them the Servants of God, before any of the Trumpets did begin, *Rev.* 7. 3. 2. The woman is the Nation of the *Jews* converted to the Faith, but these are but the first fruits of that Nation, *Rev.* 14. 4. 3. The woman is a Church of men, women, and Children, but these are all of them young men which never knew a woman, *Rev.* 14. 4. 4. The woman fled into the Wilderness for safety, but these were never in the Wilderness, but stand on Mount *Sion* with the Lamb, without fear, what the beast can do unto them, *Rev.* 14. 1. 5. The woman has to deal with the Dragon, and he with her before the beast begins, *Rev.* 12. 3. 4, 12. but these have no dealing with the Dragon, but with the beast his successour after the Dragons time is over, *Rev.* 13. 2.

3. The

3. The Virgin Company be not the remnant of the womans seed mentioned before, *ch. 12. 17.* for the womans seed was overcome and slain by the Beast, *Rev. 13. 7.* but none of these were slain by him, but all of them sing a song that they escaped, *Rev. 14. 3. Rev. 15. 2, 3.*

The Virgin Company be the same persons that are mentioned before, *ch. 7. 4.* as both the number of the persons, and the Seal in their foreheads do Demonstrate. And the reason why they are spoken of again in this place is, to shew what became of them, and how it fared with the Beast and them. For *ch. 7.* it is said that they were Sealed, and this was done before any of the Trumpets did begin, and *ch. 9. v. 4.* they are secured from the Locusts, but what became of them afterward, from that time to this, is not any where declared until now, they did not perish in the time of the six Trumpets, but did outlive them all, they were not slain by the Beast that is mentioned, *ch. 11.* as the two witnesses were, they did not fly into the Wilderness, as the woman did, *ch. 12.* they were not slain by the Beast that came out of the Sea, as the remnant of the womans seed was, *ch. 12. 17. ch. 13. 7.* what became of them then? did they adhere unto the Beast, and receive his mark? No neither, for they had the Lambs name, and their Fathers name written in their foreheads, but the Beasts name they had not, *ch. 14. 1.* and yet for all this they escaped from the Beast, and did not perish under him, but sing a song for their deliverance, as in this and the next Chapter is declared, *Rev. 14. 3. Rev. 15. 2, 3.*

Ob. Marriage is honourable in all, and the bed undefiled, but Whore-mongers, and Adulterers, God will Judge, Heb 13. 14.

Ans. Notwithstanding this text of Scripture. I cannot think that these were married persons, for there is a moral undefilement opposed to Fornication and Adultery, and in this sense it is, that marriage is called the bed undefiled, but besides this there is a legal undefilement spoken of in Scripture, *Exod. 19. 15.*

1 Sam. 21. 4, 5. 1 Cor. 7. 5. and it is opposed to carnal Copulation, and in this sense it is, that these were not defiled with women, for they be Virgins that are unmarried persons which had not known a woman.

Ob. Let the Husband render unto the Wife due benevolence, and likewise the Wife unto the Husband, 1 Cor. 7. 3. but it is not likely that the Apostle would exhort them unto that, which should defile them.

Ans. Married persons be not morally defiled, as Whoremongers, and Adulterers are, which sin against the seventh Commandement, but yet they are legally defiled, as the texts of Scripture before cited do declare, *Exod. 19. 15. 1 Sam. 21. 4. 5. 1 Cor. 7. 5.* Thus a woman in the time of her separation is not morally unclean, but legally she is, *Lev. 12. 2. Lev. 15. 19.* and so is a man, whose seed departeth from him, *Lev. 22. 4. Dent. 23. 10, 11.*

Ob. Then the Patriarchs, Prophets, and Apostles did not follow Christ, for all of them were Married, except Paul, and John.

Ans. There is a general way of following Christ, which is common to all believers, and that is by Faith, and a holy Life; and thus the Patriarchs, Prophets, and Apostles followed Christ; but besides this, there is a special way of following Christ, which is peculiar to these Virgins only, and that is in the office of a Soldier in his Conquest of the Beast, which the Patriarchs, Prophets, and Apostles were not called unto.

Ob. Then all that are converted, both of Jews and Gentiles in the time of this ungodly Beast, shall be Virgins only.

Ans. Conversion is a Common thing to all believers, but to follow Christ in his Wars against the Beast with good success, is peculiar to these Virgins only.

Ob. μαρτὶροι be Virgins of the Female sex, therefore if ye take the words properly, these Virgins shall be only maids, and not men.

Ans.

Ans. *μυσθίνοι* may be used of both Sexes, as the Apostle doth, 1 Cor. 7. 25. but in this place it is meant of Males only, as the context doth declare. Had it been said, *these were not defiled with men*, it had been meant of Females only, but in regard 'tis said, *these were not defiled with women*; he that hath but half an eye may see it is meant of Males only.

Ob. *Then all that be Virgins according to the flesh, should follow Christ.*

Ans. All that are Converted follow him carefully, 1 Cor. 7. 32. but to follow him in the way, and calling of a Souldier in his Conquest of the Beast, is peculiar to these Virgins only.

Ob. *By this reckoning, not one among a thousand of the Popish Clergy should follow Christ, for they be not real Virgins, but Whore-mongers, and Adulterers well-nigh all.*

Ans. No Comparifon to be made between these Virgins, and the Papists, for these were not defiled with women, as some of the Papists are, and these are they which follow the Lamb whithersoever he goeth, which the Papists do not.

Ob. *Then Jerome himself should be excluded from following Christ, because he was no Virgin, as he confesseth in his Apology to Pamphilius. Virginitatem in coelum fero, non quia habeam, sed quia magis mirer quod non habeo. I extol Virginity up to Heaven, not because I have it, but because I admire the more that I have it not.*

Ans. Exclude him from following Christ the common way which all believers go, and ye do him wrong, exclude him from a Souldier of Jesus Christ in his Wars against the Beast, and ye do him none. 2. Jerome did not err in thinking these were Virgins, neither did he err in that he was a married man, as his words imply he was, but he erred in this, in placing merit in Virginity, where God hath placed none.

Ob. *All believers, both married, and unmarried, are so joined*

unto Christ as members to their head, that they cannot be parted from him, Joh. 17. 24. 1 Thel. 4. 16.

Ans. All believers are united unto Christ in the common way of Union, and that is by the Spirit on Gods part, and by Faith on mans part, but to be the lifeguard of the Lamb (which the expression to follow the Lamb whithersoever he goeth, doth allude unto) or to be *triarii milites* his ablest, and his choicest Souldiers in his Wars against the Beast, is a special way of Union and proper to these Virgins only.

The Conclusion therefore is, The Virgin Company for their number be 144000. neither more nor less; for Nation they be *Jews*, and not *Gentiles*; for Religion they be Christians, and holy Christians too; for age they be young and not old; for Sex they be Males, and not Females; for state of life they be Virgins, and not married persons; for office and calling they be Souldiers, the Victorious Army of the Lamb, by whom he Wars against the Beast, and gets the Victory against him, *Rev. 15. 2. Rev. 17. 14.* And it is very likely that this Virgin Company were not bodied into an Army until now, and that when they were Sealed, *ch. 7.* they lived dispersedly about the Country, some in one place, and some in another place, some in one Nation, and some in another Nation, and so they continued until now; by which means they were less discernable, and little notice taken of them in the former Trumpets, and there is nothing spoken of them in those Trumpets, save that they were Sealed and preserved from harm: but this is the first time that they were bodied into an Army, which the Beast hearing of, he presently makes against them, where he is well rewarded for his pains; and the first time his men are reaped as Corn is reaped in the Field; and the second time his men are slaughtered, and cut down in clusters, as Grapes when they are fully ripe, as in the latter end of this Chapter is declared, see more of these Virgins, *ch. 7. 9. 1, 2, 3, 4.*

C H A P. XV.

The seven Vials.

1. **A**ND I had another Vision of Gods heavy Judgments upon the World, as great and marvellous as any of the former, and methought I saw seven Angels, with seven other plagues, which were to fall upon the World, but chiefly upon the Beast and his obsequious Seryants; and they be the last Plagues that shall fall upon them, because in them the wrath of God is executed to the full.

2. And methought I saw a Sea of Glasse, or something like unto it, mingled with fire, and the 144000 that obtain Victory over the first Beast, and over his Image, and over his mark, or which is all one, over the number of his name, stand at the Glaslie Sea as the *Israelites* heretofore, when they had gotten Victory over *Pharaoh* and his hoast, stood at the red Sea with the harps of God in their hands, to praise the Lord therewith.

3. And they shall sing a song of praise for their Victory over the Beast, after the Pattern of the song, which *Moses* and the *Israelites* did sing upon their Victory over *Pharaoh* and his hoast, and they shall add to that song, the song of *Jesus Christ*, in which they shall praise God to this effect. *Great and marvellous are thy works, Lord God Almighty, just and true are thy dealings with the Sons of men, thou King of Saints.*

4. Who shall not fear thee, and give Glory to thy name, for thou only art holy, and none besides thee, therefore all Nations shall come and worship thee, for thy Judgments are manifest, and all the world may see that they proceed from thee.

5. And after this I looked, and behold the Temple of the Tabernacle of Testimony, the Holy of Holies, the special place of Gods presence in Heaven shall be opened.

6. And out of it shall come the seven Angels, which have the execution of the seven last Plagues, very gloriously apparelled with pure and white linnen, and girt about the paps with Golden Girdles.

7. And unto the seven Angels shall be given seven Golden Vials, full of the Plagues and wrath of God which liveth for evermore.

8. And the Temple it self shall be filled with smoak, in token of Gods heavy wrath and vengeance, which shall be so terrible, and unsupportable, that none shall be able to enter into the Temple, where the representation of Gods wrath shall be, until the seven Plagues of the seven Angels shall be executed to the full.

CHAP. XVI.

The Prophecy of the first Vial.

1. **T**HEN the seven Angels shall have Commission from God, to pour out the seven Vials of his fierce wrath upon the people of the earth, successively one after another.

2. And the first Angel shall pour out his Vial upon the dry Land, and thereupon a very grievous, noisome, painful, malignant ulcerous sore shall fall upon the men, which shall take the oath of Allegiance to the first Beast, and receive his mark, or yield obeysance to his Image, as heretofore there
Exod 9. 8. 9. 10. fell a grievous sore upon the *Egyptians*, but this
11. which shall fall upon the Beasts obsequious Servants,
Deut. 28. 35. shall be far more grievous, painful, and malignant, then that which fell upon the *Egyptians*.

The Prophecy of the second Vial.

3. And the second Angel shall pour out his Vial upon the Sea, and it shall be turned into blood, and that blood shall be like the putred blood of a dead man, after it hath been for certain days out of his body, and every creature which liveth in that Sea shall dye.

*Exod. 7. 17, 18.
19, 20, 21.
Rev. 8. 8.*

The Prophecy of the third Vial.

4. And the third Angel shall pour out his Vial upon the Rivers, and Fountains of Waters which run through the Beasts Dominions, and they shall be turned into blood, as the Waters of *Egypt* were.

*Exod. 7. 17, 18,
19, 20, 21.
Ps. 105. 29.
Rev. 8. 10.
Rev. 14. 17.*

5. And the Angel which hath power over the Waters, here-upon shall say, righteous art thou O Lord, and holy, because thou bringest such Judgments on them as are suitable to their sins.

6. For they shed the blood of thy Saints, and Prophets, and thou shalt give them blood instead of Water to be their drink.

7. And another Angel shall also say, right so O Lord, right so it is and ought to be, just and righteous are thy Judgments, very fit and suitable for such bloody persons, be thy Plagues.

The Prophecy of the fourth Vial.

8. And the fourth Angel shall pour out his Vial upon the Sun, and yet the Sun shall not be the object of Gods wrath, but the instrument thereof, and it shall be given to this Angel, or to this heavenly body to torment men with fiery heat, and they shall be the objects of this Vial, and the Plague thereof is burning heat.

9. And they shall be tormented with scorching heat from the influence of the Sun, and blaspheme that potent God, who hath power to inflict such exquisite Plagues as these upon them, and shall

shall inflict them at this time, and yet their hearts shall be obdurate as the heart of *Pharaoh* was, and shall not repent them of their sins, and give God glory, as by these Plagues they should have learned to do.

The Prophecy of the fifth Vial.

10. And the fifth Angel shall pour out his Vial upon the imperial Seat and Throne of the Beast, and his Kingdom shall be full of darkness, as the Land of *Egypt* was, and it shall be such a darkness as shall be felt, and they shall gnaw their tongues for the grievous pain thereof.

11. And blaspheme the God of Heaven, because of their pains, and their sores, so exquisite, vehement, and malignant shall they be, and yet for all this, repent not of their deeds.

The Prophecy of the sixth Vial.

12. And the sixth Angel shall pour out his Vial upon the great and famous River *Euphrates*, and cause the Water of the River to be dried up, as the River *Jordan*, and the red Sea heretofore were; and this shall be done for this end and purpose, that a broad and dry way may be made and prepared for the Kings, which be on the East side of *Euphrates*, to pass over to the West side thereof, to their own destruction.

13. And when the Devil and the first Beast, and the second Beast, the false Prophet or Magician, shall perceive that a broad and easie way is made for them to pass over, they shall call for three unclean Spirits, which shall be ready at their call, and come as easily unto them, as 'tis for them to speak and call for them.

14. And these unclean Spirits be in truth the Spirits of Devils, and very Devils indeed, working miracles as they go, to persuade men the better to do what they would have them do, and they be to go to the Kings of the earth, and of all the Country, and Nations Eastward that be up in Armes, to this end and purpose, that they may gather them together to destroy the *Jews* at one blow.

blow; but God shall turn it to their own destruction, and they shall all of them be overthrown themselves in the last Battel they shall fight, which hereupon is, and shall be called the Battel of the great day of God Almighty.

15. Now look unto your selves, ye People of the East Country, that ye joyn not with these War-like men against the Jews, to your own undoing; for behold what Christ saith unto you; I will come suddenly upon you, as a Thief commeth suddenly on a man when he least of all thinketh on it, blessed is he that looketh to himself, and doth not joyn or go along with these men to his own destruction. 2 Chron. 19. 2.
2 Chron. 20. 35.
36. 37.

16. So these unclean Spirits shall prevail with these Kings and Nations of the East Country, and perswade them to pass over Armed to the other side of *Euphrates*, and go along together to this great Battel, and they shall gather themselves together to a place, which at the accomplishment of this Prophecy, and for ever afterward, shall be called in Hebrew *Armaggedon*, where what shall become of them, and what shall be the issue of this matter shall be declared in the next Vial. Rev. 19. 20, 21.

The Prophecy of the seventh Vial.

17. And the seventh Angel shall pour out his Vial into the aire, and all that is to be done, shall now be done before this Vial endeth.

18. And first of all, there shall be thunders, and lightnings, and a great earth-quake, the like was not known before, since men were upon the earth, so mighty an earthquake, and so great.

19. And the great Imperial City of the Beast shall be divided into three parts, and the Cities of the Nations fall, and great *Babylon* shall come into remembrance before God, that he may give her to drink of the bitter cup of the fierceness of his

his wrath, which shall now, and not till now, be put in execution.

20. And every Island in the Sea shall be removed out of his place, and the Mountains in the main Land shall not be found.

21. And a great hail shall fall from Heaven upon men, and every stone thereof shall be about the weight of a Talent, and yet for all this, they shall not repent them of their wicked deeds, but increase their sins the more, and blaspheme the God of Heaven, because of the hail, for the Plague thereof shall be exceeding great.

Disputation. XI.

1 *Quest.* Whether the Prophecy of the seven Vials shall succeed the Prophecy of the Harvest, and the Vintage, in the fourteenth Chapter?

Ans. 1. The last Plagues succeed the first, but the seven Vials are the seven last Plagues, *Rev.* 15. 1. and therefore the Harvest and the Vintage of the fourteenth Chapter, are the first.

2. The Virgin Company obtain Victory over the Beast, before any of the Vials do begin, *Rev.* 15. 2. and therefore the seven Vials do not begin the ruin of the Beast, but it was begun before, and the seven Vials are added to it to bring up the rere, and put a final end unto him.

Ob. The sixth Trumpet puts an end unto the Beast, *Rev.* 11. 13. and therefore the seven Vials which put an end unto him too, do contemporate with it.

Ans. I deny the Antecedent, for the seventh Trumpet puts an end unto the Beast, and not the sixth, *Rev.* 11. 18. *Rev.* 19. 19, 20, 21. Secondly that destruction *ch.* 11. v. 13. is but of 7000 men,

men, and no more, and therefore 'tis but a partial destruction of the Beast, and not a total.

Ob. But whether it be total, or partial, it is before the Harvest, and the Vintage of the fourteenth Chapter, and therefore the Harvest, and the Vintage are not the first Plagues.

Ans. This is very true, if the Beast be the same, and the heads the same in both places, but it may be questioned, whether the Beast *ch. 11.* be the same with the Beast, *ch. 14. v. 9.* and if they be, yet the destruction *ch. 11.* may befall the Beast in the time of one head, and the Harvest, and the Vintage, *ch. 14.* in the time of another head.

Ob. The wound which the Beast received, ch. 13. v. 3. is before the Harvest, and the Vintage, ch. 14. and therefore they be not the first Plagues.

Ans. That wound doth not belong to the ruine of the Beast, but was a stop and a hinderance to his setting for a time; but no part of his destruction after he is risen. 2. That wound is before the 42 months of his prosperity, but after they are ended, the first beginnings of his ruine are the Harvest, and the Vintage, *ch. 14.* and the seven Vials which follow after, are the consummation of it.

Ob. The Harvest is the end of the World, Mat. 13. 39.

Ans. The general Harvest at the day of Judgment is the end of the World, and that is the Harvest Christ means, *Mat. 13. 39.* but the Harvest *Rev. 14. 15.* is a particular Harvest of the Beasts men, and no more.

Ob. The Harvest, and the Vintage are both one, and therefore they succeed not one another.

Ans. The general Harvest, and the general Vintage are both one, and the reapers are the Angels in general, *Mat. 13. 39.* but the Harvest *ch. 14.* is a particular Harvest, and the Vintage, a particular Vintage, and one Angel has a hand in reaping of the Harvest, and another in gathering of the Vintage, *Rev. 14. 14. 17.*

2. Quest. *Whether the Prophecy of the seven Vials be literally, or mystically to be understood?*

Dan. 2. 28.

Mat. 10. 26.

Luk. 8. 17.

Rom. 16. 25, 26.

Col. 1. 26.

Ans. 1. A Revelation cannot be a mystery, for a Revelation is a manifestation of things that before were hidden and secret, but a mystery is, when things are hidden, and secret still, but the Prophecy of the seven Vials, is a special part of a Revelation.

2. Where there is a mystery in the *Revelation*, it is usually interpreted, as the first Chapter, and the seventeenth do demonstrate, but here is no interpretation of any mystery in the Vials.

3. No Scripture is mystically to be understood, *sine evidente necessitate*, without evident necessity, but here is no necessity, much less an evident one, so to understand it.

4. Where a literal sense may stand, that which is furthest from the letter is the worst, but here a literal sense may stand. For 1. It is not repugnant to any Text of Scripture. 2. It is not contrary to any Article of the Christian Faith. 3. There is no iniquity therein. 4. There is no absurdity at all doth follow therefrom, therefore it is literally to be understood.

5. The Plagues of *Ægypt* are literally to be understood, but the seven Vials are for the most part the same for kind with the Plagues of *Ægypt*. The first Vial answers to the

Exod. 9. 9.

Boyl breaking forth with blaines upon man and Beast, throughout all the Land of *Ægypt*; and what man will say that that Boyl is mystically to be understood? The second and third Vials answer to another Plague of *Ægypt*, where all the Water in the River was turned to blood, *Exod. 7. 20, 21.* and what living soul will say that that is mystically to be understood? The fifth Vial answers to the darkness, which fell upon the Land of

Ægypt

Ægypt for three days together, *Exod.* 10. 21, 22, 23. and what understanding is so dark, as to understand that darkness mystically? The last Vial answers to the hail which fell upon the Land of *Ægypt*, *Exod.* 9. 22, 23, 24. and who will say that that hail is mystically to be understood? only the fourth and sixth Vials differ in kind from the Plagues of *Ægypt*, but the rest that are mentioned in this Chapter, are the same with theirs.

6. From the mystical interpretation of the Vials, many absurdities will follow. As 1. It makes the Prophecy but a common Prophecy, and to speak of things ordinary and accustomed; when as the literal sense makes it a Prophecy extraordinary, and to speak of things not usual nor accustomed, such as never were but in the Land of *Ægypt*, and they that were in *Ægypt* though the same for kind were not so grievous as these Vials are like to be. 2. It makes the Scripture a nose of Wax, which a man may turn which way he will, one may turn it one way, and another may turn it another way, and there be well nigh as many interpretations of the mystical sense, as there be writers on the *Revelation*. 3. It subjects the Scripture to our vain lusts, and humours, and gives every one liberty to interpret it as his humour leads him. 4. It makes the Scripture mean not what it speaks, but what men would have it mean. 5. It makes men interpret the *Revelation* of themselves or of their own party, and of the times wherein they live, and the good things they think are spoken of themselves, and the evil things of their enemies. 6. It turns the Scripture into nonsense, what sense is it to say, that by the *earth* in the first Vial, is meant the lowest of the People, as if an Ulcer could not fall upon the highest, as well as upon the lowest? What sense is it to say, every living soul died in the *Sea*, that is, in the extent and compass of the Papal power and Jurisdiction, when as there be five Vials to fall upon some men afterward? What sense is it to say, that the dark-

ness in the fifth Vial is meant of spiritual darkness, as if they were not spiritually dark before that or any other of the Vials did begin? What sense is it to understand by the Kings of the *East* in the sixth Vial the Kings of the *West*, and by the River *Euphrates*, which is a River in the *East* to understand the Popes revenues in the *West*, and by the drying up of that River, to understand the draining away the Popes revenues in the *West*? these and many more absurdities do follow from the mystical interpretation of the Vials.

Ob. If we take the *Earth, Sea, Rivers, and Fountains of Waters* &c. in a literal sense, how should a Vial of wrath poured out on these, be any wit more prejudicial (without a miracle) to Gods enemies then his Friends, who partake of the benefit of these in common with the other?

Ans. 1. Did not *Moses* sprinkle the ashes of a Furnace towards Heaven, and it became dust upon the Earth, and after that a boyl breaking forth with blanes upon man and Beast, *Exod.* 9. 10. and was not this more prejudicial to Gods enemies then his Friends? Again did not *Moses* smite the waters in the River, and they became blood, *Exod.* 7. 20, 21. and was not this more prejudicial to the *Ægyptians*, then to the *Israelites*? So thirdly did not *Moses* stretch forth his hand toward Heaven, and there was a thick darkness in all the Land of *Ægypt* three days, *Exod.* 10. 22, 23. and was not this more prejudicial to Gods enemies then his Friends? And Lastly, did not *Moses* stretch forth his hand toward Heaven, and the Lord rained hail upon the Land of *Ægypt*, *Exod.* 9. 23. and was not this more prejudicial to the *Ægyptians* then the *Israelites*? And if God could do all this, and much more in *Ægypt* in a literal sense, why can he not do the like in other Countries without prejudice to his own People? 2. Whereas 'tis said (with-

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Et quæcunque
Ioannes discipu-
lus Domini vi-
dit in Apoca-
lypsi, inveniet
easdem plagas
universaliter ac-
cipere gentes,
quas tunc parti-
culatim accipit
Ægyptus. Ire-
næum adversus
Harresen, lib. 4.
c. 50.

out a miracle) we say that God in every one of these Vials works a miracle, as he did in *Ægypt*; and we further say, that God hath promised to do the like again in other Countries, *According to the days of thy coming out of the Land of Ægypt, will I shew unto him marvellous things, the Nations shall see, and be confounded, &c.* Micah. 7. 15, 16. 3. Whereas 'tis said that they partake of the benefit of these in-common with the other, it is nothing so at this time, for the Saints do not live in the Beasts Dominions at this time, or in that part of them where the Vials fell, for they were either slain or fled out of his Dominions before any of the Vials did begin. *Rev.* 12. 6. 14. *Rev.* 13. 7. *Rev.* 16. 6. *Rev.* 18. 4.

Ob. Did ever Rivers and Fountains of waters literally shed the blood of Saints, or did God ever in way of revenge give them blood to drink?

Ans. Did men never read the Book of *Exodus*? Did ever the Rivers and Fountains of *Ægypt* literally shed the blood of the *Israelites*? Yet God turned them to blood as a Plague on the *Ægyptians*, *Exod.* 7. 17, 18, 19, 20, 21. and no other is the meaning here. The third Angel poured out his Vial on the Rivers and Fountains of Waters, and they became blood, v. 4. and wherefore is this done, but in way of revenge upon the men, that they might not have the benefit of the waters, as heretofore they had, and that because they (that is the men which drank of those waters) shed the blood of the Saints, and the Prophets, and thou hast given them (that is the men) blood to drink.

Ob. The Book of *Exodus* is a History, but the Revelation is a Prophecy, and therefore may not be compared each with other.

Ans. A Prophecy may be compared with a History, in respect of the matter, though not in respect of the time, for the matter of a Prophecy, may be the matter of a History when it is fulfilled, like as the matter of a History was the matter of a Prophecy before

Mat. 2. 6. 18.

Mat. 1. 3.

Mat. 8. 17.

Mat. 21. 5.

fore it was fulfilled, the difference many times is not in respect of matter, but in respect of time. A Prophecy is the relating of a thing to come, and a History is the relating of a thing past, but the thing related may be materially the same in both, 2. The Book of *Exodus* is both a History, and a Prophecy; for the words in *Exodus* 7. 20, 21. are a History of turning the waters into blood, but the words, *v.* 17, 18. are a Prophecy of it before hand. So again the words in *Exodus*, 9, 10, 11. are a History of the Boyl which fell upon the *Ægyptians*, but the words *v.* 8, 9. are a Prophecy of the Boyl before it came to pass. So thirdly the words in *Exodus* 10. 22. are a History of the darkness that was in *Ægypt*, but the words *v.* 21. are a Prophecy thereof, and therefore the comparison in all the three places with the Vials of the *Revelation* is very fit and suitable each to other.

Ob. *How can a Vial be poured on the Sun, and not on the Saints which live under it? or how can the Sun torment men with fervent heat, and the Saints not be tormented by it?*

Ans. 1. The fire which slew the men which cast the three Children into the midst of the burning fiery Furnace, did no hurt to the three Children which were cast therein, *Dan.* 3. 22, 25. 2. The Lightning from Heaven may slay one man, and not another; yea, two men may Travel in the Field together, and one of them be slain by Lightning, and the other not; one House may be set on fire by Lightning, and not another; and one Tree may be blasted at such a time, and not another. 3. One man and his Family may be visited with a Feaver in a hot Summer season, and his next neighbours House or his Family may escape. 4. The Psalmist saith, *the Sun shal not smite thee by day, nor the Moon by night*, *Pl.* 121. 6. this strikes the objection quite dead, one man may be smitten by the Sun, and not another, though they live both of them near together. 5. The Sun is more predominant in one Country then another, so that the Beast and his men may be scorched by the Sun, and the Saints which are fled

out of his Dominions, may escape. 6. The Beast would not suffer any of the Saints to live in his Dominions in peace, he flew as many of them as he could come by, and after they were dead, and the rest fled away, these Vials fell upon them. 7. They that interpret the Vials mystically, say that by the earth one sort of men is meant, by the Sea another, by the Rivers and Fountains of Waters a third, and by the Sun a fourth, yet all of these be wicked men: now if the Vials can distinguish between one wicked man, and another, so that one wicked man is punished under one Vial, and not another, why can they not as well distinguish between a wicked man, and a good, though understood in a literal sense? 8. The Angels are the pourers forth of these Vials, and they can so order and dispose of them, that they shall fall only on the wicked, and not upon the good. 9. And lastly the persons plagued in these Vials be not expressed in the first words, but in the last: for instance, *the first Angel poured out his Vial on the earth*, the persons plagued be not denoted in these words, but in the next, *and there fell a noisome and grievous sore upon the men which had the mark of the Beast*. So in the second Vial, *the second Angel poured out his Vial on the Sea*, and it became as the blood of a dead man, the persons plagued, be not included in these words, but in those which follow, *and every living soul died in the Sea*, and so onward of the other Vials except the fifth, the last words express the persons plagued, and the first express the Creature or the Instrument which it pleased God to use in bringing of the Plague upon them.

3 Quest. *Whether the Kings of the East be the Jews?*

Ans. I. The Jews are nowhere called Kings, much less the Kings of the East in all the Scripture, and therefore, why should any one think they are here.

Because here is mention of Euphrates, and the Kings of the East in the sixth Vial, it may probably be gathered from thence, that the Vials shall be poured out upon the People which dwell on the other side of Euphrates Eastward, and the Plagues of the Trumpets shall fall upon the People which dwell on this side of Euphrates Westward.

2. The King of the South is so called, *Dan.* 11. 6. because he lives and Reigns in the South, and the King of the North is so called in the same place, because he lives and Reigns in the North, and therefore the Kings of the East are so called, because they live and Reign beyond *Euphrates* in the East: now the *Jews* do not Reign there, neither do they live there at this time, for *Judea* where they now are, *Rev.* 14. 1. I mean at the execution of this Prophecy) is not beyond *Euphrates* in the East, but on this side of *Euphrates* in the West, *Mat.* 2. 1.

3. The Kings of the East, as the words import, be many Kings of many Nations, but the *Jews* are but one Nation, and no more.

4. The Kings of the East are in prosperity, but the *Jews* are in adversity at this time, and shall not be settled in prosperity until the Battel of the great day of God Almighty shall be over.

5. We read *Ezekiel* 38. 8, 9. *After many days thou shalt be visited, in the latter years thou shalt come into the Land that is brought back from the Sword, and is gathered out of many People against the Mountains of Israel which have been always wast, but it is brought forth out of the Nations, and they shall dwell safely all of them, thou shalt ascend and come like a storm, thou shalt be like a Cloud to cover the Land, thou and all thy bands, and many People with thee. Therefore the Kings of the East be not the Jews, but rather they be some of those Kings, that shall joyn with Gog and Magog against the Jews after their Conversion.*

6. We read *Joel* 3. 2. 9, 10, 11, 12. *I will also gather all Nations, and will bring them down into the Valley of Jebofaphat, and will plead with them there for my People, and for my Heritage Israel, whom they have scattered among the Nations, and parted my Land. Proclaim ye this among the Gentiles, prepare War, make up the mighty men, let all the men of War draw near, let them come up. Beat your Plow-shares into Swords, and your Pruning hooks into Spears, let the weak say I am strong. Assemble your selves, and come all ye Heathen,*
and

and gather your selves together round about: *thither cause thy mighty ones to come down O Lord. Let the Heathen be weakned and come up to the Valley of Jehoshaphat, for there will I sit to Judge all the Heathen round about.* And this doth also shew that the Kings of the East be not the *Jews*, but they be the *Gentiles* that shall set themselves against the *Jews* after their Conversion.

7. We read Rev. 19. 19. *And I saw the Beast, and the Kings of the earth, and their Armies gathered to make war against him that sat on the Horse, and against his Army.* Now against whom were these Kings gathered but against the *Jews*? Therefore the Kings of the East be not the *Jews*, but they be the Kings of the Earth that shall joyn with the Beast and false Prophet, against the *Jews* in the last expedition they shall make against them.

8. I urge the Text where the Kings of the East are expressly spoken of, Rev. 16. 12. *And the sixth Angel poured out his Vial upon the great River Euphrates, and the water thereof was dryed up, that the way of the Kings of the East might be prepared.* Now who be these Kings of the East? Read the next verses and they will tell you. *And I saw three unclean Spirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. For they are the Spirits of Devils, working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the Battel of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon.* Therefore the Kings of the East be not the *Jews*, but they rather be the Kings of the earth, and of the whole world, or some of them whom the Frogs are sent unto, to gather them to the Battel of the great day of God Almighty. And it is likely that the case may stand thus. The Armies of the Beast and false Prophet being overthrowen in two onsets, which they made against the *Sealed Jews* in the latter end of the fourteenth Chapter; they know not how to raise another Army to make a third onset but by calling other Kings to help them, therefore as soon as they have notice.

tice that the waters of *Euphrates* are dried up, they send in all hast to the Kings of the East which are beyond *Euphrates* to assist them, who finding a commodious passage through *Euphrates*, the waters of the River being dried up, they consent unto it, and joyn with the Beast and false Prophet, against the *Jews* in this last expedition.

Ob. But against this exposition of the Kings of the East one objection may be made, and it is this, the Prophet *Esaï* saith, that they which pass over *Euphrates*, be the *Jews*, *Esa. 11. 15, 16.* And the Lord shall utterly destroy the Tongue of the *Egyptian Sea*, and with his mighty wind shall he shake his hand over the River, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a high way for the remnant of his People which shall be left from *Assyria*, like as it was to *Israel* in the day that he came up out of the Land of *Egypt*. Now is not this Prophecy the same with *St. Johns*? Is not this River which *Esaï* speaketh of, the River *Euphrates*? Be not the men which shall pass over dry shod, the remnant of his People that shall be left from *Assyria*? And who be they but the *Jews*?

Ans. This Argument were something worth if this Prophecy of *Esaï* were the same with *St. Johns*? Or if the River which *Esaï* speaketh of were *Euphrates*, but we have cause to think that that River is not *Euphrates*, but the River *Nilus*, as may appear partly from the seven streams which *Nilus* is known to have, and partly from joining it with *Egypt*, where 'tis known that River is, so that the meaning of the Prophecy is, that the River *Nilus* shall be dried up in the seven streams thereof which run through the Land of *Egypt*, and the Tongue of the *Egyptian Sea*, that is, of the Red Sea near unto the Land of *Egypt* shall be dried up too, as it was in the days of *Moses*, *Exod. 14. 29.* to this end and purpose that the *Jews* which are in those Countries may pass into *Judea* without impediment, so that this Prophecy is not the same with *St. Johns*, but is very likely to come to pass

pals before St. Johns doth, and before any of the Vials shall begin.

4 Quest. Whether Babylon and the Throne of the Beast be all one? If they be, whether the Beast be in possession of it at the time of the destruction of it?

Ans. 1. The Throne of the Beast came in remembrance before God, at the execution of the fifth Vial, but Babylon came not in remembrance before God, till the execution of the seventh Vial.

2. The words in the seventh Vial, *And great Babylon came in remembrance before God, to give unto her the cup of the Wine of the fierceness of his wrath.* v. 19. imply that no Plague fell on Babylon till the seventh Vial, and the words *Rev. 18. 7. 8.* imply the same, but a Plague falls on the Throne of the Beast in the time of the fifth Vial, v. 10. and therefore Babylon and the Throne of the Beast be not the same.

It is likely that the Throne of the Beast mentioned in the fifth Vial, is a City beyond Euphrates in the East: Babylon is a City on this side of Euphrates in the West.

3. The great City mentioned in the seventh Vial, and Babylon there mentioned likewise, are two distinct places, and it is very likely that the great City is the Throne of the Beast mentioned in the fifth Vial, and Babylon is some other place.

4. The Beast that is mentioned in the fifth Vial, and the Beast that is mentioned, c. 17. are not the same Beast as hath been shewed by probable Arguments, c. 13. q. 1. pag. 103. and therefore it is likely that their Thrones are not the same.

5. But suppose the Beasts be the same, and their Thrones the same, yet a Question may be made, whether Babylon be in the Beasts Possession at the time of the destruction of it, and that for these reasons.

1. The Friends of a King are not enemies to the Kings Throne and Possessions, but the ten Kings who are the Beasts Friends, are enemies to the City of *Babylon*, *Rev.* 17. 16. —

2. The Friends of a King, do not War against the Kings Throne and destroy it, but the ten Kings, who are the Beasts Friends shall make War against the City of *Babylon*, and destroy it, *Rev.* 17. 16.

For answer whereunto I think the case may be determined thus: The Beast may be considered in three distinct points of time, *was, is not, and shall ascend*, *Rev.* 17. 8. Now in the first point of time, when the Beast *was*, it is likely, or rather out of Question, that *Babylon* is in the Possession of the Beast mentioned, *c.* 17. in the second point of the time when the Beast *is not*, *Babylon* is not in the Possession of the Beast while he is not, in the third Article or point of time when the Beast shall ascend out of the bottomless Pit; the Beast shall seek to have his Throne again, but the City shall oppose it, and by that means shall be destroyed, of which more largely in the next Chapter.

5 Quest. *How long the Vials shall continue?*

Ans. 1. The Vials be the last Plagues of all, *Rev.* 15. 1. therefore they be long in coming, and quick in going away.

2. All the time of the Dragons abode on earth after his casting forth of Heaven, is but a short time, *Rev.* 12. 12. and the Vials are but part of that short time.

3. The Plagues of *Egypt* were of short continuance, and were all executed in a month, as Bishop *Usher* hath shewed in his *Annals* pag. 20, 21. and Doctor *Willet*, on *Exodus* *c.* 7. *q.* 29. *p.* 72. Now the Vials for the most part are the same in kind with the Plagues of *Egypt*, and therefore are of short continuance, as the Plagues of *Egypt* were.

4. Miracles are but for a short time, but in every one of these Vials, God doth work a Miracle.

5. The men which were Plagued with a noisome sore in the first Vial, are alive, and complain of the pain of that sore in the time of the fifth Vial.

6. The last Seal is the longest Seal of all, for it contains under it all the Prophecies in the *Revelation*, from the beginning of the eighth Chapter, to the end of the Book: so the seventh Trumpet is the longest Trumper, and comprehends under it all the Prophecies in the *Revelation*, from the fifteenth verse of the eleventh Chapter to the end of the Book; and so thirdly, the last Vial is the longest Vial, and all the Prophecies in the *Revelation*, from the seventeenth verse of the sixteenth Chapter, to the end of the *Revelation* belong unto it; and when I say the Vials are of short continuance, it is to be understood of the six first Vials, and of so much only of the seventh, as reacheth from the seventeenth verse of this sixteenth Chapter, to the beginning of the twentieth.

C H A P. XVII.

The Prophecy concerning Babylon, and the destruction of it.

1. **A**ND one of the seven Angels which had the effusion of the seven Vials in my Vision, and shall have the execution of them when they are to be executed, came unto me in my Vision, and talked with me, saying, come hither, and I will show thee the destruction of the great Whorish City, which at the commencement of this seventh Vial, shall rule over many Nations, and who they be that shall destroy her.

2. With whom the Kings of the earth shall commit Idolatry, and the Inhabiters of the same shall be made drunk with her spiritual, and also with her corporal Fornication.

3. So he took me aside, and carried me in a Vision of my mind into the Wilderness, where I saw a woman representing not what was then in being, but what shall be hereafter, sitting upon a Scarlet coloured Beast, full of names of Blasphemy many ways committed against God and Jesus Christ, and the Beast had seven heads, and ten Horns, representing what should be hereafter.

4. And the woman which I saw, was arrayed in costly apparel of Purple and Scarlet colour, and decked with Gold, and precious Stones, and Pearls, and she had a cup of Gold in her hand, (representing still what should be hereafter) full of abominable sins and wickedness, and also most grievous and loathsome Fornication.

5. And in her forehead she had a name written, declaring what manner of City she should be, not perspicuously, but in a mystery; *Babylon* the great, the Mother of Whoredoms, and vile abominations of the earth.

6. And besides all this, I saw the Woman exceeding drunk with the blood of the Saints of God, and of the Martyrs of Jesus Christ; and when I saw she was such a one, I wondred greatly, with exceeding admiration, what this Woman should mean.

7. And as I was thus wondring in my mind, the Angel said unto me, wherefore didst thou wonder and continue in so doing; I will tell thee what is meant by this wicked woman, and what is meant by the Beast that beareth her, which hath seven heads and ten Horns.

8. The Beast which thou sawest, is a King, which shall have a Crown, and loose it, and obtain his Crown again, and then go into Perdition, and never have a being any more; he shall have a Crown

Crown before the seventh Vial shall commence, he shall loose it a little after the commencement of it, and obtain the same again, and go into Perdition too, before this seventh Vial shall be ended, and all the Inhabitants of the earth, which were not elected to Salvation, shall wonder at it, when they see the Beast which shall have a Crown, and loose it to obtain his Crown again.

9. And this is the sense and meaning of the Vision, the seven heads, be seven Mountains, upon which the City shall be built.

10. And they do also signifie seven Kings, five of them shall fall and be dead, and gone before the seventh Vial shall commence; the sixth shall be alive at the commencement of that Vial; and the seventh is then to be expected, and when he cometh to the Crown, he shall enjoy it but a little while.

11. And the Beast which shall have a Crown and loose it, he shall be the eighth King, and succeed the seventh, and yet be of the number of the seven too, and go into Perdition; and be no more for ever.

12. And the ten Horns which thou sawest the Beast to have, do also signifie ten Kings, which as yet have not received a Kingdom, nor shall have any one before the Beast hath lost his, and recovered it again, and then they shall receive power to Reign as Kings in one Kingdom one hour with the Beast, and this shall be when the seventh Vial shall commence, and in the time of it, and not before.

13. And though they be ten, yet they shall have but one mind, and adhere unto the Beast with one consent, and give their Warlike power and strength to the assistance of the Beast, till the rebellious City be destroyed.

14. And yet we may not think that they be Christian Kings, for after this is done, they shall fight against the Lamb, and the Lamb shall overcome them in the War, and though they be Kings them.

themselves, yet he is a greater King then they, even the King of Kings, and Lord of Lords, and they that be with him, and on his side be chosen, and better Souldiers then any the ten Kings have, and also Faithful to him too.

15. And the Angel also told me, what is meant by the waters upon which the woman sitteth, and he said unto me, that they do signifie multitudes of People, and Nations of divers Languages.

16. And the ten Horns which thou sawest the Beast to have, be they which shall hate the Whore, not for her Religion, but for her Rebellion against the Beast, and make her desolate and naked without Inhabitants, and slay her People with the Sword, and burn her Houses with fire.

17. And that which shall make them do it is, because God shall put it into their hearts to fulfill his mind and will, and agree together to give their Kingdom to the Beast, until the City be destroyed, and no longer.

18. And the woman which thou sawest, doth signifie the great imperial City, which at the commencement of this seventh Vial, shall have Dominion over the Kings and Nations of the earth, and then it shall be known by name, what this wicked, Idolatrous, and Blasphemous City is.

Disputation. XII.

1. Quest. *Whether Babylon be the City of Rome?*

Arguments for the Affirmative, §. 1.

1. The City which sits on seven Hills, is *Babylon*, as appears v. 9. but *Rome*, and no other City in the World sits on seven hills; the names of them are these, the *Capitoline*, *Palatine*, *Calian*, *Aventine*, *Esquiline*, *Viminal*, and *Quirinal*, therefore

2. The City which hath seven heads, that is, seven kinds of Gover-

Governours successively one after another, is the City *Babylon* mentioned in this place, v. 10. but *Rome*, and no other City in the World hath seven heads, that is, seven kinds of Governours succeeding one another. First *Kings*, Secondly *Consuls*, Thirdly *Dictators*, Fourthly *Decemvirs*, Fifthly *Military Tribunes*, Sixthly *Emperours*, Seventhly *Popes*, therefore

3. The City whose five first heads were fallen in the Apostles time, one then was, and the other not then come, is the City mentioned in this place, v. 10. but *Rome* and no other City in the World had five heads fallen in the Apostles time, First *Kings*, Secondly *Consuls*, Thirdly *Dictators*, Fourthly *Decemvirs*, Fifthly *Military Tribunes*, one then in being to wit the *Emperours*, and the other not then come, that is the *Popes*, therefore

4. The City which in the Apostles time, reigned over the Kings of the earth, is the City that is meant in this place, as the last verse doth demonstrate, but *Rome*, and no other City in the World reigned over the Kings of the earth in the Apostles time, therefore *Rome*, and no other City in the World, is *Babylon* mentioned in this place.

And these be the Arguments for the Affirmative, which to my thinking, are very fair ones, and somewhat probable, inasmuch that the *Jesuites* themselves have confessed, that by *Babylon*, *Rome* is meant. *Ribera* saith thus, *Scriptores qui aliter interpretati fuerant, veritate ipsa coguntur nobis facere Romam esse hanc urbem fornicariam vastandam & evertendam. Ribera in cap. 17. §. 20. 22.* that is, the Writers which had otherwise interpreted before, are compelled by the truth it self, to make *Rome* to be this whorish City which is to be wasted and destroyed. *Bellarmin* also saith thus, *Babylon urbs illa magna sedens super septem montes & habens imperium super reges terra est Roma. Neque enim alia civitas est qua Johannis tempore imperiam habuerat super reges terra quam Roma, & notissimum est supra septem montes Romam adificatam esse. Bellarmin lib. 2. de Pont. Rom. cap. 2.* that is, *Babylon* the great City

City sitting upon seven hills, and Reigning over the Kings of the earth, is *Rome*; for there is no other City which in *Johns* time Reign'd over the Kings of the earth, but *Rome*, and it is very well known that *Rome* was built on seven hills, so he notwithstanding the confession of these men, and the probability of the former Arguments, I think it my duty not to rest here, but that I may deal impartially in this point, and discover to the reader what may be said against it, as well as for it, I crave leave to set down such Arguments as have come into my mind for the Negative in the next Section.

Arguments for the Negative, §. 2.

1. This Prophecy was written in behalf of *Asia*, and should in all likelihood belong to them, but what hath *Rome* to do with *Asia*? it neither stands in *Asia*, nor on the borders of it, nor hath any thing to do therewith, and if it be said that *Constantinople* is not in *Asia* neither, hear what *Scaliger* saith of it. *Europa impossita hac Asiaque objecta potenti, Limes utrique olim, nunc utriusque caput.* In *Europe* set, against potent *Asia* placed, of old the bound and now the head of both.

2. Where shall we find seven Hills in *Rome*, and no more? *Heathen Rome* had so many, whose names are reckoned in the former Section, but besides these, there were three more added to the City after ward, whereof the first was called *collis hortulorum* the Hill of Gardens, the second *mons aureus* the Golden Mountain, the third *Patricianus* the *Vatican* Mountain, so that *Rome* first and last had ten in all, and as for *Papal Rome* that now is, it hath but two, and no more.

3. Is there no City in the world which hath seven Hills, but *Rome*, if there be as indeed there is, for *Constantinople* stands on seven Hills at this day, and so many other Cities too for ought we know, therefore let not men be too peremptory in this point, but consider what they say.

4. The seven heads be seven Kings, but where shall we find

so many Kings in *Rome*, and no more? For if we take Kings properly, and understand thereby so many Monarchs as the ten Kings, v. 12. are taken properly for so many Monarchs, where shall we find so many Kings in *Rome*, and no more? Heathen *Rome* had Kings and Emperours before Popes began, but they were more then seven, and Papal *Rome* hath not one.

5. Suppose by seven Kings be meant seven kinds of Governours, as 'tis commonly interpreted, where shall we find so many kinds in *Rome*? For Heathen *Rome* had not so many, and Papal *Rome* hath but one, and it is not likely that Heathen *Rome* and Papal too, should be meant in this place.

6. But let us joyn them both together, and take *Rome* in its latitude, as it compriseth Heathen *Rome*, and Papal too, yet where shall we find so many kinds of Governours in *Rome*? Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperours, and Popes make not up the number. For the Dictators differed not from Kings but in name, and in continuance of their office, and the Kings differed not from Emperours but in name, and if these three be but one kind of Governours, where then be the other six?

Godwin's Antiquities, p. 171. 174, 175.

7. There is a great difference between the *Roman* Beast, and the *Roman* State; now 'tis true, the *Roman* State had many heads, but the *Roman* Beast, that is, the *Roman* Empire had but one, and that is the Emperours, and no more.

8. None of the seven heads which the Prophecy speaketh of did live and rule together, but the Dictators lived and ruled with some of the Consuls while they stood, and also with some of the Tribunes while they stood, and therefore the Dictators and the Consuls be none of the heads which the Prophecy speaketh of.

Helvicus, pag. 66. 68.

9. Every one of these heads which the Prophecy speaketh of, be long lasting heads, and of long continuance, except the seventh,

but the Dictators were but for half a year, and they were never chosen, but when the common-weal was in some great trouble or danger, and at half a years-end under pain of Treason, they yielded up their office.

10. Every one of these heads, be the heads of a Beast, that is, of an Empire, for thats the meaning of the word Beast, as appears *Dan. 7. 17. 23.* but the Consuls, Dictators, Decemvirs, and Military Tribunes were not the heads of an Empire, but of a Common-weal, for Rome was not an Empire till the Emperours began, and the first of them was *Julius Cæsar*.

11. Every one of these heads were supreme heads, and not subject to the power and authority of others, but the Consuls, Dictators, &c. were subject to the Senate, and under their Command; and therefore they be not the heads here spoken of.

12. None of these heads did rise again after they were fallen, except the eighth; but the Consuls whom they reckon for the second head did rise again after they were fallen: For first, the Decemvirs did succeed them for two years or thereabout, and when they were ended, the Consuls rose again: next the Military Tribunes came up in their places, and that more then once or twice, and as often as they fell, the Consuls rose again. See *Helvicius, pag. 66. 68. Sleidan de quatuor Summis Imperiis, lib. 1. pag. 45. 47. 48.*

13. It is said, *v. 10. Five are fallen*, that is, say they the first five, and that in the Apostles time, before he was in *Patmos*, but this is not so, for the Consuls were not fallen in his time, for when *Domitian* was Emperour there were Consuls still, as *Helvicius* sets them down by name, *pag. 86, 87.*

14. What if the Words *five are fallen* be not meant of the Apostles days, as indeed they are not, for the Apostles write a Prophecy, and not a History, and in what sense soever he speaks, he is to be understood Prophetically, and not Historically, thus
when

when 'tis said, *Babylon is fallen, is fallen, Rev. 14. 8.* the meaning is, not that it was fallen in the Apostles days, for that is false; but the meaning is, that it shall fall hereafter in the time of the seventh Vial, and therefore *ch. 18. 21.* the same thing is spoken of in the future tense, *with violence shall that great City Babylon be thrown down, and shall be found no more at all.* In like manner when 'tis said *five are fallen*, the meaning is, not that *five are fallen* in the Apostles days, but the meaning is, that *five are fallen* before the seventh Vial shall begin, and so whatever is spoken in that verse, hath reference to the seventh Vial, and not to the days in which the Apostle lived.

15. The seventh head is to *continue but a short space, v. 10.* now the Pope whom they reckon for the seventh head hath continued a long time, and how much longer he shall continue, who can tell? And if it be said that this time is called short in the sight of God, or in respect of eternal happiness; to this I answer, that it cannot be the meaning of it, for the other six heads did continue but a short space in the sight of God, or in respect of eternal happiness, but of none of the seven heads is it said that they continued a short space but only of the seventh, and therefore the meaning is, that the seventh head shall continue a short space in respect of the other heads, but now the Popes have continued a long time, much longer then any of the other heads, and therefore they be not the seventh head.

16. The Beast here spoken of, is not the seventh head, but the eighth; now the Pope is usually counted for the seventh head, and therefore he is not the Beast that here is spoken of, and if he be not the Beast, where shall we find the Beast at Rome? Some to salve the matter, say that the *Gothish* Kingdom is the seventh head, and the Pope is the eighth, but this doth marr the matter quite; for if the *Gothish* Kingdom be the seventh head, the Pope must have a *quietus est*, for then he is none of the seven heads that here be spoken of, and if he be none of the seven,

then he is not the eighth, for the eighth is one of the seven, as appears v. 11.

17. One of the seven heads fell and rose again, and so became the eighth head, v. 11. but of none of the former mentioned heads can it be said that they fell and rose again, and so became the eighth head, and therefore they be not the heads here spoken of. The Popes did not fall and rise again, and so become the eighth head, neither did the Emperours fall and rise again, and so become the eighth head, and as for the Consuls it is true, they fell and rose again, but they be not the eighth head, and therefore where shall we find the eighth head at *Rome*? And if the eighth head be not there, *Rome* is not the City that is meant in this place.

18. *The ten Horns be ten Kings which have received no Kingdom as yet, but receive power as Kings one hour with the Beast, v. 12.* but where shall we find ten Kings belonging to the Pope, and rising when he did? Divers men have stretched their wits to find them out, but with very ill success; for what one saith another doth reject, and what another saith, a third doth contradict, so that none can tell who they be, and if this cannot be done, why may not men suspend their Judgments, and take more time, and respite before they give their verdict against the City of *Rome*, so peremptorily as they do. And if it be said that they of the Negative part can no more tell who these ten Kings be, then they of the Affirmative, to this I answer, that the case is not alike, for they which are for the Affirmative do hold the Prophecy, v. 12. to be past already, and that the ten Kings have received a Kingdom with the Beast already, and therefore it concerns them to tell who these ten Kings be, but they which be of the Negative part, do hold the Prophecy v. 12. to be Future, and that the ten Kings have not yet begun to Reign, and therefore it cannot be expected that they should tell who these ten Kings be, before the Prophecy is come to pass.

19. These

19. These ten Kings whoever they be shall hate the Whore, and give their Kingdom to the Beast too at the same time, v. 16, 17. but where shall we find ten Kings which shall hate the City of *Rome*, and give their Kingdom to the Pope at the same time?

20. The words in the last verse are not meant of the Apostles time, but of the time of the seventh Vial, so that we are not to look what City reigned in the Apostles time, for that was Heathen *Rome*, and not Papal, but we are to look what City reigned in the time of the seventh Vial, and that is the City which here is spoken of.

21. *Babylon* is not to taste of the cup of Gods wrath till the seventh Vial doth begin, *Rev.* 16. 19. but *Rome* hath tasted of that cup many a time, but especially in the time of the *Goths* and *Vandals*, by whom it was taken four times, and brought to such a desolation by them, that not a man woman or child could be seen therein for forty days together, as *Mr. Cotton* on the thirteenth Chapter of the *Revelation* doth confess, pag. 35.

22. *Babylon* is one of the greatest Cities in the World, *Rev.* 17. 18, and 18. 18. but *Rome* at this day is but a little City, in comparison of other Cities, and but the tenth part of what it was before. See *Mede* on the *Revelation*, pag. 152, 153.

23. *Babylon* is one of the strongest Cities in the World, *Rev.* 18. 7, 8. but *Rome* is but a weak City in comparison of other Cities, and was seldom besieged but 'twas taken.

24. *Babylon* is one of the most prosperous Cities in the World, and shall never know sorrow till this destruction comes upon her, *Rev.* 18. 7. but *Rome* has been a doleful City many a time, and though she hath had her days of pleasure and prosperity very many, yet she hath had her days of sorrow and affliction too, and that in a very heavy manner, which *Babylon* never had, nor is to have but once, and that is when this destruction comes upon her, and not before, *Rev.* 18. 7, 8, 10, 17, 19, 21.

25. *Babylon* is the last City that shall be taken, insomuch that she shall think that it will never be, *Rev.* 18. 17. but *Rome* has been taken many a time, but especially by the *Goths*, and *Vandals*, and she cannot think but that she may be taken again.

26. *Babylon* is Seated near the Sea, and the Merchants of the earth have a great Trade and Traffick with her by Sea, *Rev.* 18. 3. 11, 12, 13. 15. 17. 19. but *Rome* is seated at least twelve miles off from the Sea, and there is no great Trade nor Traffick with her by Sea, neither indeed can there be, for since she became *Pontifician* the mouth of the River *Tiber* hath been stopped up for fear of invasion, so that no Ships of any great magnitude can pass thither. And these be the Arguments for the Negative.

Lastly, the Arguments for the Affirmative are not so valid as men do think they are, and as at first sight they seem to be, which that it may the better appear, give me leave to tell you what may be said unto them in this manner.

Peganius in his genuine explanation of the Visions of the Revelation, pag. 145. 193 and 337. leaves out the Tribunes, and puts the *Triumvirs* in their room, and if the *Triumvirs* be a head, then the seven heads in the second Argument for the Affirmative be not reckoned right.

To the first one may deny the Minor, and that for three reasons. First because *Constantinople* stands on seven Hills at this day, as Doctor *Prideaux* doth confess, *lett. de Antichristo* pag. 178. 2. Because *Rome* though heretofore it had but seven Hills for a long time, yet in process of time there were three more added to them, which made the number ten. 3. Because the City of *Rome* that now is, stands on two Hills, and no more, and 'tis this new City which men count for *Babylon*, and not the old.

To the second, one may deny both the Maior, and the Minor, First one may deny the Maior, for as the seven Mountains, be not seven kinds of Mountains, but seven individual Mountains, and no more: so the seven Kings be not seven kinds of Governments, but seven individuals of one kind of Governours, and no more.

more. 2. One may deny the Minor, for the Dictators, Kings, and Emperours made but one kind of Governours, differing in name, but not in form of Government, and therefore all that be reckoned in that Argument, be but five, and where then be the other two.

To the third, one may deny the Maior, for the Apostle doth not mean that five were fallen in his time, for the Consuls were not fallen then, but the meaning is, that five are fallen before the seventh Vial shall begin, so that what is spoken in that verse hath reference to the execution of the seventh Vial, and not unto the Apostles time.

To the fourth, one may deny the Maior, for the Apostle doth not write a History but a Prophecy, and therefore he speaks not of the City which reigned over the Kings of the earth in his time, but he speaks of the City which is to Reign over the Kings of the earth at the time of the seventh Vial, and look what City that is which reigneth over the Kings of the earth at the execution of that Vial, that's the City which is meant by *Babylon* in this place. *

**The present sense in Prophecies hath the signification of the future, as appears Rev. 11. 7. the Beast that ascendeth, that is, which shall ascend. so v. 8. of this Chapter the Beast which thou sawest, was, and is not, that is, shall be not, and afterwards shall be again, so v. 11. he is the eighth, that is, shall be the eighth, and is of the seven, that is, shall be of the seven. and goeth, that is, shall go into Perdition. so v. 12. And the ten Horns which thou sawest, are ten Kings which have received no Kingdom as yet, but receive, that is, shall receive power as Kings one hour with the Beast, and therefore we may well put this construction on the last verse, the City which reigneth, that is, which shall Reign over the Kings of the earth at the execution of the seventh Vial, is the City which is meant by Babylon in this place. To which may be added that when St. John speaks of the time in which he lived, he speaks in a sense which has the signification of the prater perfect sense, and not in the present sense, as $\epsilon\gamma\gamma\alpha\gamma\epsilon\iota\sigma\theta\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \tau\omicron\upsilon\tau\epsilon\varsigma\ \tau\omicron\iota\varsigma\ \mu\omicron\upsilon\sigma\epsilon\iota\varsigma$, I was in the Isle that is called Patmos, I was in the Spirit, he carried away in the Spirit, Rev. 1. 9, 10. Rev. 4. 17. 3. and in many other places.*

And thus good Reader, I have acquainted thee with the Arguments for the Negative, as well as for the Affirmative, but because so many men, and they as well Papists as Protestants, have and do hold that *Babylon* is the City of *Rome*, and are of this mind to this day: I will not positively determine of the point, but leave

it to thy Sager Judgment to consider of it, and weigh the Arguments on both sides impartially, and the Lord give thee understanding to take the right.

2 Quest. *Whether Babylon be Heathen Rome past, and the destruction here Propheesied of, be meant of it?*

Ans. In the former Question, I disputed whether *Babylon* were the City of *Rome* or no, and though I would not adventure to say it is not *Rome*, yet I will be bold to say, it is not Heathen *Rome* past, and that for these reasons.

1. No destruction did befall the City of *Rome*, till after the death of *Constantine*, now in the days of *Constantine*, *Rome* ceased to be Heathen, and became Christian.

2. The City here to be destroyed hath seven heads, that is, seven Kings or Emperours, and no more, *Rev.* 17. 3. 9. but Heathen *Rome* had more then seven Pagan Emperours, whereof *Julius Caesar* was the first, and *Maxentius* was the last.

3. When should the destruction here spoken of come to pass, but in the time of the last head? Now there was no destruction of the City of *Rome* in the time of *Domitian*, and yet he is reckoned by some, for the last head here spoken of.

4. If this be a Prophecy of the destruction of Heathen *Rome*, when should it come to pass but in the time of the Heathen Emperours? Now the City of *Rome* was so far from destruction in the time of the Heathen Emperours that it was neither taken nor besieged during their time, but sat as a Queen, and saw no sorrow.

5. Such a destruction is here Propheesied of, as makes the City desolate, and never to be Inhabited any more, *Rev.* 17. 16. *Rev.* 18. 2. 8. 21, 22, 23. but in the time of the Heathen Emperours the City was Inhabited by Pagans, and since that time it hath been Inhabited by Christians, and remains a stately City to this day.

Lastly, no destruction of any City is like the destruction of this

this City, and the wrath of God is not so heavy upon any City, as on this, *Rev.* 18. 18. *Rev.* 16. 19. therefore the destruction here spoken of, is not a partial destruction of the third part of the City only, nor a temporal destruction for a time only, but a total destruction and a final, which is not yet come to pass.

Ob. *The ancient Fathers by Babylon understand Heathen Rome,* Aug. de civ. Dei. lib. 18. c. 2. Tertul. adversus Mar. l. 3. c. 13. Jerom. ad Algas. q. 11. and Ep. 47. ad Marcellam.

Ans. They that lived in the time of Heathen Rome before the Emperours were Christians, might perhaps so understand it, but they that lived since and saw the Emperours become Christians, their own eyes might teach them to understand it otherwise. 2. But what of all this? The Jesuites by Babylon understand Heathen Rome, yet withal, they hold that the destruction here spoken of, is yet to be expected.

Ob. *St. Peter by Babylon means Heathen Rome,* 1 Pet. 5. 13.

Ans. It is not likely that St. Peter speaks of the same Babylon that St. John doth, seeing he writ his Epistle before the Revelation was revealed to John, and therefore there want not some which say that St. Peter speaks literally, and St. John mystically. Certain it is, that St. Peter speaks of that Babylon which the Church was acquainted with when he wrote his Epistle, but neither he nor John, nor any other knew what mystical Babylon meant at that time, *Rev.* 17. 6. 7. but there were two other Babylons in the World which the Church was acquainted with, the one in Chaldaea, the other in Egypt, from either of which St. Peter might write his Epistle, and not from Rome, as is pretended, and we have cause to think that he writ it from Babylon in Egypt, because St. Mark who was then Bishop of Alexandria in Egypt, is joined with him in the Salutation, 1 Pet.

5. 13.

Ob. *The seven heads, be seven Kings of Heathen Rome, which*

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are

are to be counted in this manner, Claudius, Nero, Galba, Otho, Vitellius, be the five that were fallen, Vespasian in whose time these Visions were committed unto writing, is the sixth, and Titus the seventh, that was to stay but a little while, reigning but two years, and two months, and the Beast which was, and is not, and is the eighth, is Domitian, who exercised the office of the Emperour, and was called Emperour at Rome, when Vespasian was gone into Judæa, and after his return, became a private man again, delivered up the Empire to him, and so was and is not, and is the eighth.

Ans. This were something to the purpose, if these were all the Emperours that Heathen Rome had, but we find that Julius Caesar, Augustus, Tiberius, Caligula were Emperours of Rome before Claudius, and therefore Claudius was not the first; and if it be said that they had not to do with Christians, and upon that account are left out: to this I answer, that Galba, Otho, and Vitellius had not to do with Christians neither, and should be left out upon the same account too, which we see they are not.

2. Nerva, Traian, Adrian, and others down to Constantine, were Emperours of Heathen Rome after Domitian, and therefore he was not the last, and if it be said that St. John reckons only those that had to do with Christians, to this I answer, that Traian, Adrian, and others of the persecuting Emperours had to do with Christians, as well as Domitian or any other that went before him, and therefore he was not the last on that account neither.

3. These Visions were not committed unto Writing in the time of Vespasian, as hath been proved before, *Disp. 1. q. 1.* and therefore he is not the sixth, or the One that is.

4. Galba reigned but seven months, Otho but three months, Vitellius but eight months, and therefore Titus who reigned two years and two months, cannot be the seventh King, who was to stay but a little while, in respect of the other Kings, seeing he reigned longer then three of the former, though we put them altogether.

5. Titus the elder Son, was saluted Emperour after his Victory in

Judæa.

Judea, as *Suetonius* reporteth in his life, yet this made him not Emperour at that time; and so, though *Domitian* were called Emperour at Rome upon *Vitellius* death, yet this made him not Emperour at that time, and if it did, *Vespasian* was not the next Emperour to *Vitellius*, as the objection makes him, and all Authors say he was. 6. If *Domitian* did exercise the Office of the Emperour upon *Vitellius* death, yet this doth not argue that he was the Emperour at that time, it argues rather that the place was void and undetermined; and it argues too that *Domitian* was an arrogant and ambitious man, and did usurp the Office, and took upon him more then became him, or was allowed him to do, to which may be added, that the objection makes *Vespasian* the next Emperour to *Vitellius*, and not *Domitian*. Now *Domitian* did not usurp the Office of the Emperour after his Father was settled in the Empire, but before, as may be gathered out of *Tacitus*, lib. 3. c. 15. & lib. 4. c. 1. and c. 16. but be it before or afterward, the objection makes *Vespasian* the sixth head, and not *Domitian*; and if he were not the sixth head, he is not the eighth; for the sixth head and the eighth head are both one. 7. When 'tis said v. 8. *The Beast was, and is not, and shall ascend out of the bottomless Pit*, this doth imply some extraordinary way or means whereby he came unto the Empire after he had lost it, but *Domitian* came unto it but once, and that was in an ordinary way upon his Brother *Titus* death, and as his Brother *Titus* did. 8. For the Beast to fall and rise again, to be and not to be, and after that to be again, was a matter of admiration and astonishment, and indeed a miracle, v. 8. but for a man to be saluted Emperour, and exercise the Office of the Emperour in the *inter regnum* or time of vacancy, and yet to miss of the place for that hour, and be made Emperour twelve years afterward or thereabout, is no matter of admiration, but may come to pass by ordinary means, and no other is the case here: *Vitellius* being dead, and a successor not chosen in his room, *Domitian* is saluted

lured Emperour at *Rome*, and executes many things belonging to the Emperours Office, as *Mutianus* and *Antonius Primus* also did until *Vespasian* was come home, and chosen Emperour indeed, some nine years after this *Vespasian* dies, and *Titus* is made Emperour in his room, and reigneth two years and two months; then *Titus* dieth too, and *Domitian* is made Emperour indeed, what admiration is there in all this? 9. Upon the reckoning which they make *Domitian* shall be the ninth head, and not the eighth, as appears thus: *Claudius* the first, *Nero* the second, *Galba* the third, *Otho* the fourth, *Vitellius* the fifth, *Domitian* the first time he was Emperour, the sixth, *Vespasian* the seventh, *Titus* the eighth, *Domitian* the last time he was Emperour, the ninth. 10. When should the destruction here spoken of come to pass, but in the time of the last head? now there was no such destruction as here is spoken of in the time of *Domitian*, and therefore what they talk of Heathen *Rome*, is a meer *Chimera* and no more.

3. Quest. Whether this Prophecy were fulfilled in Italy, in the time of the Goths and Vandals?

Ans. 1. They that be of this mind do hold that *Babylon* is a Heathen City, but in the time of the Goths and Vandals, *Rome* was not a Heathen City, for she ceased to be Heathen in the days of *Constantine*, and became Christian.

2. The destruction here spoken of shall befall the Governours of the City, and by *Babylon* we are to understand the Governours of the City, and not the common People only, *Rev.* 17. 1, 2, 3, 4. 6. 18. now in the destruction of *Alaricus* the Gothish King, *Honorius* the Emperour of *Rome*, and *Innocentius* the Bishop did escape.

3. The destruction here spoken of shall come to pass at once, and not at several times far distant each from other,

Rev.

Rev. 18. 8. 10. 17. but the destruction made by the *Goths* and *Vandals* was at several distant times, one by *Alaricus*, anno 412. another by *Genfericus*, anno 456, a third by *Totilas*, anno 548. and there was above forty years distance between the first destruction by *Alaricus*; and the second by *Genfericus*, and well nigh a hundred years distance between the second destruction by *Genfericus*, and the third by *Totilas*, see *Carians Chron.* p. 299.

4. The destruction here spoken of shall come to pass on a sudden, like a Millstone that is cast into the Sea, and sinks to the bottom on a sudden, *Rev.* 18. 10. 17. 20. but the destruction by the *Goths* and *Vandals* came not to pass on a sudden; for *Alaricus* did besiege the City two years before he took it, and *Totilas* did besiege the City a long time before he took it, see *Carians* p. 287.

5. The destruction here spoken of is a total destruction, and not a partial, and by *Babylon* we are to understand the whole City, and not a part only, *Rev.* 18. 2. 4. 10. 11. 17. 19. 21. but the destruction by the *Goths* and *Vandals* was a partial destruction, and not a total, and *Totilas* who destroyed it most, did not destroy it quite, but left a part remaining still, see *Carians* p. 294.

6. The destruction here spoken of is a final destruction, which puts an end unto the City for evermore, *Rev.* 17. 16. *Rev.* 18. 2. 8. 11. 21, 22, 23. *Rev.* 19. 3. but the destruction by the *Goths* and *Vandals* was not a final destruction, but a temporary, for it was repaired afterward, and remains a stately City to this day.

Lastly, No City like to this City, no destruction like to this, and the wrath of God is not so heavy on any City, as on this, *Rev.* 18. 6, 7, 8. 18. *Rev.* 16. 19. but the destruction of *Jerusalem* did far exceed the destruction of *Rome* by the *Goths* and *Vandals*, and the destruction of old *Babylon* did far exceed

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the destruction of *Jerusalem*, and yet neither of them comes near the destruction of this City, see the destruction of *Jerusalem* described *Matth. 24.* and the destruction of old *Babylon* described *Jer. 25.* and compare it with the destruction in this place, and it comes not neer unto it, therefore here is no ordinary destruction such as the *Goths* and *Vandals* made, but an extraordinary which is not yet come to pass.

Ob. *The ten Kings be the barbarous Nations that lay on the North of the Euxine Sea, and of Danubius and the Rhine, as the number of them will sufficiently evince: Procopius reckons them up to that number of ten, Ostrogothi, Wisigothi, Vandali, Gepidæ, Longobardi, Heruli, Burgundions, Huns, Franks, Saxons. Of these it is said v. 12. that they had not yet received a Kingdom, within the Roman territory, but receive power as Kings with the Beast, i. e. joyn and comply and act with the Beast, assist Heathen Rome in persecuting Christians, but that was only for an hour, one hour, a small short while in the time of Dioclesian.*

Ans. Who can with any confidence believe, that these barbarous Nations be the Men that shall hate the Whore, and eat her Flesh, and burn her with fire? here be ten Nations, but where be the ten Kings, or what were the Kings names that did it?
 2. How many of these barbarous Nations did take and spoil the City of Rome, except the *Herules, Goths, and Vandals*?
 3. What Kings of these Nations did take and burn the City of Rome besides *Alaricus, Odacer, Gensericus, and Totilas*, and where be the other six to make up the number ten?
 4. Who can believe that the Kings which the Apostle speaks of, had a Kingdom in the Apostles time on the North of the *Euxine Sea*, and of *Danubius*, and of the *Rhine*? and not rather that they be called Kings prophetically, because they were to be Kings hereafter, as appears *v. 12.* where the time is set down when they should be Kings, namely, when the Beast himself

self should, *but receive power as Kings one hour with the Beast.*
 5. Who can say that when 'tis said *v. 12. have received no Kingdom as yet*, the meaning is within the Roman territory, and not rather in the world? 6. Who can conceive that the latter part of *v. 12.* shall come to pass before the first? as if to receive a Kingdom, and to receive power as Kings were not all one? 7. Who can believe that to receive power as Kings with the Beast, is to joyn, and comply, and act with the Beast in persecuting Christians, and not rather to have Kingly power bestowed on them, which they had not before? 8. Who can think that *μὴν ὥραν, one hour*, doth note the continuance of the Kingdom which these Kings were to receive, and not rather the time when their Kingdom should begin, namely, when the Beasts doth? and it will be a hard matter for these men to find out ten Kings, whose Kingdom did begin the same hour with the Beasts. Lastly, If to receive power as Kings, be to joyn, and comply, and act with the Beast in persecuting Christians, when should this be done? here they cannot find a time when this should be, but in the days of *Dioclesian*; but how comes *Dioclesian* to be the Beast now, which in the former question was *Domitian*? these things are ἀσύνετον, and cannot stand together.

Ob. *The destruction here spoken of, is of the third part of the City only, Rev. 16. 19. and so much as this came to pass in the time of the Goths and Vandals.*

Ans. Much more than this came to pass in the time of the Goths and Vandals, and therefore the dividing of the great City into three parts, cannot be meant of them. 2. To be divided into three parts, doth not note a destruction of the parts, but a partition only, the parts remaining still, *Math. 27. 35. 51. Mark 1. 10. Act. 7. 56.* 3. There be three degrees of punishment in that Verse; whereof that which shall befall *Babylon* is the greatest, and that which shall befall the great City is the least,

least. First, It is said *the great City was divided into three parts*, this the least degree of punishment, it doth not betoken a destruction of the City, but a partition only, or a separation of the parts each from other. Secondly, It is said *the Cities of the Nations fell*, this is a greater punishment than the former, it notes a sudden downfall of their Cities, no parts of them standing. Thirdly, It is said that *great Babylon came into remembrance before God, to give her the Cup of the Wine of the fierceness of his Wrath*, this is the forest punishment of all, it note some extreme evil to befall her, no pity to be taken on her. Lastly, these three degrees of punishment do also differ in respect of time, for they shall not come to pass altogether in the same moment, but the great City shall be divided into three parts first, and the Cities of the Nations shall fall next, and great *Babylon* is reserved to the last, that she may have a punishment far exceeding all the rest.

Ob. *The burning here is an allusion to Dan. 7. 11. his Body destroyed and given to the burning flame, which yet signified no more than the translating of the Monarchy from the Seleucidæ to the Romans, and proportionably here the subduing this Heathen City to the faith of Christ, which was the effect of this blow that befell Rome.*

Ans. That by the Beast, *Dan. 7. 11.* is meant the Monarchy of the *Seleucida*, I deny. 2. But what ever Monarchy be meant thereby, when 'tis said *his Body destroyed and given to the burning flame*, a total destruction is meant thereby, and not a partial. 3. The City of *Rome* was a *Christian* City in the days of *Constantine*, before the War of the *Goths* and *Vandals* did begin. 4. By the damnation of Cities and Kingdoms in the Scripture, is not meant the subduing of them to the *Christian* Faith, but a destruction of them in their corporeal substances, and that either of the Inhabitants by a corporal death, or else of the buildings of the City by consuming fire, and both of these are meant in
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this place, *Revel.* 17. 16. See *Pareus* disputing against *Alcazar* in this point, *Revel.* 14. 8.

Object. The throwing the great stone into the Sea, *Verf.* 21. alludes to *Jer.* 51. 63. Thou shalt cast a stone into the mid^d of Euphrates, and say, Thus shall Babylon fall, and not rise, &c. And yet Babylon long continued a great City, though the Dominion of it was translated from the Chaldeans to the Medes.

Ans. But who told them, that no more is meant by that Prophecy of *Jeremy*, then was acted against the *Chaldees*, by the *Medes* and *Persians*. Read the 26, 29, 37, 43, 62, 64. Verses; and read also *Jere.* 50. 3, 13, 39, 40. and you shall find much more, and that is a perpetual desolation of the City; which though it were not quite fulfilled by the *Medes* and *Persians*, yet it came to pass afterward, and we see it verified at this day.

Object. The voice of the Harpers, &c. V. 23. alludes to *Jere.* 25. 10. I will take from them the voice of mirth, and the voice of gladness, the voice of the Bridegroom, and the voice of the Bride, the sound of the Milstones, and the light of the Candle, and yet Judea, of which that is spoken, still had people inhabiting it.

Ans. It is true, that Judea had a few poor people remaining in it still after the captivity; but yet Jerusalem, of which, that is spoken, had not any. 2. Compare the Prophecies both together, and you shall find a great deal more in the Revelation than in *Jeremy*; for in *Jeremy* it is said, I will take from them the voice of the Bridegroom, and the voice of the Bride, the sound of the Milstones, and the light of the Candle; but he doth not say, that this shall be for ever, yea, it is said in the next Verse for seventy years; but in the Revelation he saith, The voice of Harpers, &c. shall be heard no more at all in thee, and no Craftsman of what so ever craft he be, shall be found any more in thee, and the sound of a Milstone shall be heard no more at all in thee; and the light of a Candle shall shine no more at all in thee, and the voice of the Bride-

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groom,

groom, and of the Bride shall be heard no more at all in thee. And therefore a perpetual desolation is spoken of in this place, never to be repaired any more. 3. If as much be intended in the *Revelation*, as was done by *Nebuchadnezzar* in *Judea*, or by the *Medes* and *Persians* in *Chaldea*, this Prophecy was nothing near fulfilled by the *Goths* and *Vandals*; for the Civil Polity of the *Jews* was quite taken away by *Nebuchadnezzar* for seventy years, and the Monarchy of the *Chaldees* was quite demolished by the *Medes* and *Persians*, and never restored afterward; but the Civil Polity of the *Romans* was not quite extinguished by the *Goths* and *Vandals*, nor their Monarchy quite destroyed, but the *Roman* Territories were shreudly wasted, and their City fired for the greatest part of it, yea, and their Monarchy ceased in the West, but continued in the East, and their Territories were regained afterward out of the hands of the *Goths* and *Vandals*, and their City was repaired and remaineth to this day.

4. Quest. whether the Beast himself may not hate the Whore, and destroy the City in the time of the eighth head; and what may be the cause thereof?

Ansiv. It is said *Vers. 13.* that the ten Kings shall give their power and strength unto the Beast; but we do not read that they shall give their power and strength unto the Whore; and therefore it is possible, if not probable, that the Beast and the Whore may be at odds. +

2. It is said *Vers. 16.* that they shall hate the Whore; but we do not find that they shall hate the Beast at all; and therefore the Beast and the Whore may be parted each from other.

3. We do not read that the ten Kings shall revolt from the Beast; as Men do think they shall; but on the contrary we read, *Vers. 17.* That they shall give their Kingdom to the Beast, until the words of God shall be fulfilled: Which words do not imply a re-

volt,

that the ten Kings shall give their Kingdom to the Beast, until the words of God shall be fulfilled: Which words do not imply a revolt,

volt, but an adhearing to the Beast, and a cleaving to him still.

4. *Until the words of God shall be fulfilled*, they give their Kingdom to the Beast; but the words of God are not fulfilled until the City be destroyed, and therefore they shall give their Kingdom to the Beast, until the City be destroyed; and how can that be done, unless the Beast and the City be at odds at that time?

5. What is the cause, why they hate the Whore? Is it not because they love the Beast, and give their Kingdom to the Beast; as *Vers. 16.* compared with *Vers. 17.* doth declare: And doth not this demonstrate, that the Beast and the City be at odds? To make this plain by a comparison: Suppose a Man should say, The *Scotchmen* shall hate *Oliver Cromwel* and his Army, for God hath put in their hearts to give their Kingdom to the King. Doth not this imply, that the King, and *Oliver Cromwel* and his Army be at odds? In like manner, when it is said, *The ten horns shall hate the whore, &c. For God hath put in their hearts, to give their Kingdom to the Beast.* Doth not this imply, that the Beast and the Whore shall be at odds; so that the cleaving to the one, doth cause the hatred of the other.

6. The Beast which carries the Whore, and is in love with her, doth not reach unto the eighth head, but to the seventh, and no further, as appears *Vers. 7.* And therefore it may well come to pass, that all the seven heads may carry the Whore, and be in love with her; but the eighth head (which is the Beast we speak of in this Question) may hate her, and not carry her at all: And if it be said, that the eighth head is of the number of the seven. To this I answer: So long as he is of that number, and under that notion or relation, he is one of them that carries the Whore, and is in love with her; but when he comes to be the eighth head of the Empire, he hath then a new relation, though he be the same man, and doth not carry the Whore at that time.

7. It is likely, that the sixth head is the same person that the eighth head is, and shall be deposed by the City, while he is the sixth head, and the seventh head shall be placed in his Throne; and in this respect it is, that the *Beast was*, and *is not*, and *shall be*; *he was*, in the time of the sixth head; *he is not*, in the time of the seventh, for he is deposed by the City, and the seventh placed in his room. And from hence it is, That the Beast, and the City be at odds, the ten Kings shall take part with the Beast against the City, and the City shall take part with the seventh head against the Beast, but the Beast, and the ten Kings shall prevail and destroy the seventh head, and the City both together.

Thus I have gone a way which no man went before, that I know of, if I be in the right, it is thy part gentle Reader to go the same way that I have gone; but if thou find, that I am in an error, and gone out of the right way, and canst discover a better to me, I will follow thee therein.

5 Quest. *What use may be made of this Exposition of the Revelation, in respect of war and Peace with Papists?*

Ans. We may not begin a War with Papists, thinking thereby to fulfil the Prophecies of the *Revelation*, and see an end of them, and their Religion in our days, and that upon a trebble account.

First, We have proved already, *Disp. 1 q. 3.* That the chief scene of the Prophecies of the *Revelation*, is not *Europe* but *Asia*; and therefore we may not look for the whole or chiefest accomplishment of the Prophecies in *Europe*, where the Papists are, but in *Asia* rather, where the Papists are not.

Secondly, We have also shewed by divers Reasons, *Chap. 17. q. 1.* That it is very uncertain, whether *Babylon* be the City of *Rome*; or no; and therefore we may not begin a War with Papists,

pists, thinking thereby to fulfil the Prophecies of the *Revelation* upon that account: For put the case, that such a War were begun, and it should prove, in the end, that *Babylon* is not the City of *Rome*, as we thought it was, would we not be ashamed of such a War? Do not the Kings of the Earth bewail her, and lament for her, when they see the smoke of her burning; and would not this be our case, if we should begin a War with *Rome*, thinking her to be the *Babylon* which the *Revelation* speaketh of, would we not be sorry, if in the issue, it should fall out otherwise? Hear what the *wiseman* saith, *Prov.* 20. 18. *Every purpose is established by counsel, and with good advise make war.* *Prov.* 24. 6. *For by w^{ise} counsel shalt thou make thy war, and in multitude of counsellors there is safety.* Let us therefore consider of the matter, and examine the point a little better before we begin a War upon an uncertain ground, and repent thereof when it is done.

Thirdly, Suppose it to be true, that *Babylon* is the City of *Rome* indeed; yet for all this, we may not begin a War with Papists, thinking thereby that we fulfil the Prophecies of the *Revelation*, and shall see an end of them and their Religion in our days; and that for these Reasons.

1. We are commanded to pray for the Peace of *Jerusalem*, *Psal.* 122. 6. But how can we pray for her Peace, if we will have *Jerusalem* begin a War with *Babylon*? Are not these two contrary each to other? For when we pray for Peace, we are verbally against War; but if we will have *Jerusalem* begin a War with Papists, we are really for War, and not for Peace, which two ought not to be.

2. *Blessed are the Peace-makers; for they shall be called the children of God, Matth.* 5. 9. Therefore cursed are the War-makers, for they be the children of the Devil, *1 King.* 22. 20, 21, 22, 23. *Revel.* 16. 13, 14. & 20. 7, 8.

3. *If it be possible, as much as lieth in you, live peaceably with*

all men. Rom. 12. 8. But how can we live peaceably with all men, if we begin a War with Papists? And how can it be said that we be for Peace, as much as lieth in us, if we be the first beginners, fomenters, and contrivers of a War, and will not be at Peace when we may?

4. *Follow Peace with all men, and Holiness; without which, no man shall see the Lord,* Heb. 12. 14. But how do we follow Peace, if we begin a War with Papists, thinking thereby that we fulfil the Prophecies of the *Revelation*, before we know what the true meaning of them is? To which I will add another saying of the same Apostle, Rom. 14. 9. *Let us therefore follow after the things which make for peace.* Therefore Peace is not only to be admitted, when it may be had, or when it is offered to us and brought unto our doors; but we are to follow and seek after it our selves, when it is gone away from us; and not only so, but we are also to follow after the things which make for Peace, and conduce thereunto, and which may be a means to bring Peace to pass.

5. *He that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile. Let him eschue evil, and do good, let him seek Peace, and ensue it.* 1 Pet. 3. 10, 11. Psal. 34. 12, 13, 14. But how can we love life, and think to see good days? If we be the first that begin a War, and will not leave it off, till either all or most part of Christendom be destroyed; for the Papacy doth take up the greatest part thereof.

6. *From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?* Jam. 4. 1. Therefore, though men pretend the accomplishment of the Prophecies of the *Revelation*, yet it is rather to be thought, that *libido dominandi*, a desire to rule is the cause of War, and a greedy mind after other mens possessions, is the cause thereof; and it is not the accomplishment of the Prophecies of the *Revelation*,

tion, but the Revenues of the Church which has an inlet to such a War as this is.

7. *And then shall that wicked man be revealed, whom the Lord shall consume with the spirit of his mouth, and shall utterly destroy with the brightness of his coming,* 2 Thes. 2. 8. Now, who is the man of sin? You will be ready to say it is the Pope, but what is meant by the spirit of his mouth? But the Preaching of the Gospel, *Isai. 11. 4. Hos. 6. 5. Heb. 4. 12. Revel. 2. 16.* Therefore the man of sin shall not be consumed by War, but by Preaching of the Word. To which I may add that which *S. Paul* saith, 2 Cor. 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And Heb. 4. 12. For the word of God is quick and powerful and sharper then any two edged sword, giving even to the dividing asunder of soul and spirit, and of joynts and marrow, and is a discerners of the thoughts and intents of the heart.* Here be the Weapons by which Christians should fight, and by which, the man of sin shall be consumed; and that is, by the Word of God, and by the spirit of his mouth. And as for the time when this shall be accomplished, it is *at the brightness of his coming*; and what is meant by the brightness of his coming, but the day of judgment? And therefore the man of sin shall not have a final end, until the day of judgment, when Christ shall come in person and destroy him; and if any man doth think that he shall live to see it done before, he feeds himself with vain hopes, and has no ground to think that it shall come to pass. See *Manlius Accomplishment of Prophecies*, pag. 148, 166, 167.

8. *And when they shall have finished their Testimony, the Beast that ascended out of the bottomless Pit shall make war against them, and shall overcome them, and kill them,* Rev. 11. 7, 8, 9. Therefore the

the two witnesses do not begin a War with the Beast, but he begins with them and prevails therein; this were enough to deter us from seeking or beginning War with Papiſts, leſt we meet with the ſame Cataſtrophe that the two Witneſſes are ſaid to meet with in this Prophecy; for if God delivered them into the Beaſts hands, who were his peculiar Prophets and had ſuch eminent power to work Miracles as they had, v. 4. 5. 6. What hope or ground have we to think that he will not deliver us if we begin a War with Papiſts, and will not be quiet when we may? To which may be added, that when the two Witneſſes revived and returned to life again, they did not renew the War with the Beast, neither was the Beast or any of his men ſlain by them, or by their procurement that we read of, but by an Earthquake which it pleaſed God to ſend amongſt them, and when the tenth part of the City fell, it fell by reaſon of the Earthquake, and not by their means or procurement, and in the Earthquake were ſlain ſeven thouſand men and no more, v. 13. which makes not a total nor a final deſtruction of the Beast, but a partial and a temporal only.

9. *And it was given him to make war with the Saints, and to overcome them, Rev. 13. 7.* Here you ſee the Beast begins a War with the Saints, and not the Saints with him; and there is a time ſet by God in which the Beast ſhall prevail againſt the Saints, and this time is ſaid to be forty two moneths, v. 5. but can we tell that this time is over, for if it be not over we may not think to prevail, and if we think it is over, what ground have we for that? we had need be ſure of it before hand, leſt inſtead of overcoming we be overcome. Perhaps it may be ſaid that the Vials are begun already, and that is ſome ground to think that the forty two moneths are ended; to this I anſwer, no, following their own interpretation of the Revelation, for they think themſelves (but falſely) that the Vials were begun in the time of the Witneſſes when they wrought their

their miracles, *Rev.* 11. 5. 6. and yet they were slain after that; so put the case that the Vials be begun already, yet the forty two months according to their interpretation may not be ended for all that. It were more material to the business, if they could shew us that the Vials were expiring, for then the ru- of the Beast were near at hand indeed; but where have they any certainty of the near expiring of the Vials? how far they have proceeded, and how much of them is yet behind and un- accomplished, what man among them can determine?

10. *He that leadeth into Captivity, shall go into Captivity; he that killeth with the Sword, must be killed with the Sword.* *Rev.* 13.

10. Therefore we had need take heed how we begin a War with any, either with Papists or any other, since so little bene- fit comes thereby, and the success is so various and so doubt- ful; he that hath the best of it at one time, hath the worst of it at another time, which may be the cause that the Saints are exhorted unto patience in the same Verse, *Here is the patience and faith of the Saints.* A man may reap some good by patience, but by War he shall have none; put the case he prevail at one time, yet mischief may befall him at another time; therefore *Christs* advice to *Peter* is very seasonable and suitable in this case, *Put up again thy Sword into his place, for all they that take the Sword shall perish with the Sword,* *Math.* 26. 52. see also 1 *King.* 20. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. and 2 *King.* 14. 8, 9, 10, 11, 12, 13, 14.

11. What Commission have we to begin a War with Papists in all the *Revelation*? Read the Commission and consider of it, *Come out of her my People,* he doth not say, begin a War with her my People, but *come out of her my People, that ye be not par- takers of her sins, and that ye receive not of her plagues,* *Rev.* 18. 4.

12. *And when the thousand years are expired, Satan shall be loo- sed out of his Prison. And shall go out to deceive the Nations which are*

in the four quarters of the Earth, Gog and Magog, to gather them together to Battle; the number of whom, is as the Sand of the Sea. *Revel.* 20. 7, 8. Therefore Satan is the procuring or fomenting cause of War, and not the true Religion; and sometimes he stirs up wicked men to begin a War against the Church, as is evident in this place; and in that other place, *Revel.* 16. 13, 14. And sometimes he excites the Church to begin a needless War against the enemies thereof, as is plain in *Ahabs* Case, *1 King.* 22. 20, 21, 22, 23. And which of these ways soever he takes his aim, is to destroy the Church of God thereby: And we may not think that God is the cause of War in any other sense, then as he is the cause of death; and that is only as the punishment or effect of sin; and if there had been no sin, there had been no death, and, because no Death, no War; for God made not death, as the *wiseman* saith. *wisd.* 1. 13. And Canonical Scripture saith so too, *Rom.* 5. 12. And because he made not death, he made not War, which brings death inevitable both on good and bad; but ungodly men with their works and words, have called it to them. Here is the true cause of Death, and of War too; but God is the first original cause of neither, but will destroy them both in his appointed time. When Sin and Satan are destroyed, then Death and War shall be destroyed together. These are my Reasons for the Negative, now let us see what may be said out of the *Revelation* for the Affirmative.

Object. And I saw, as it were, a Sea of Glass mingled with fire, and them that had gotten the victory over the Beast, and over his Image, and over his mark, and over the number of his name, stand on the Sea of Glass, having the Harps of God. And they sing the Song of Moses, the servant of God, and the Song of the Lamb, &c. *Revel.* 15. 2, 3.

Ans. Suppose we, that the Pope is the Beast which here is spoken of (for so we must at this time,) yet this gratulation and

rejoycing Song, is not for the final overthrow of the Beast, but for some particular victory which they obtained against him: And this victory doth not import, that they begun the War with him, but that he begun with them, and lost the day against them: And so stands the case with us, if the Papists begin a War with us, we may defend our selves; and if it please God to give us victory, we may, and must rejoyce, and praise the Lord as these men did; but to begin a War with them, and expect to see an end of them, and their Religion, before the day of Judgment, is more then can be gathered from this place.

Object. *And the sixth Angel poured out his Vial upon the great River Euphrates, and the water thereof was dried up, that the way of the Kings of the East may be prepared, Revel. 16. 12.* Now what is meant by *Euphrates*? But the Revenues of the Pope-dome? And, who be the Kings of the East? but such Kings as God will stir up in these parts to be her ruine and overthrow; the great defence which is in the River of worldly wealth, being taken away, as sometimes *Euphrates* was drained, whereby *Babylon* was taken by *Cyrus* and *Darius*, Eastern Kings. And because the wealth of *Spain* is so great a means to strengthen this Kingdom, yet I think it not amiss to bring that in also within the compass of this great River. Dr. Mayer on the Revelation, pag. 475.

Answer. *Theologia symbolica non est argumentatio.* Mystical Theology is no sufficient argument for our faith and practice: The literal sense of Scripture is, That we must go and walk by, that is the only rule both of faith and manners; and it is the literal sense by which we must be judged at the last day. Now what faith the literal sense of Scripture. *Thou shalt not covet thy Neighbors house, thou shalt not covet thy Neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy Neighbors, Exod. 20. 17.* And who is our

Neighbors? Is not every man? Though some be nearer Neighbors then other, yet every man living is our Neighbor, and we may not do wrong to any man, whether he be within the Church or without, 1 *Thes.* 4. 12. Yea, *Luk.* 10. 29, 30, &c. Christ shews by a Parable, that a mans enemy is his neighbor, 2. I say, that by the River *Euphrates* is not meant the Revenues of the Popedom, or the wealth of the King of *Spain*, but by it, is meant the River it self; and by the Kings of the East, is not meant the Kings in these Western parts, but the Kings of the Earth spoken of, *Vers.* 14. which

They are much mistaken who think *Euphrates* was the strength of *Old Babylon*, it was rather the nakedness of the City to have *Euphrates* pass through it, then any way the strength thereof. *Cyrus* found an easie way to drain away the Water, and that being drained away, he had an easie passage in; whereby it doth appear, that the Walls and Gates were the strength thereof, and not the Water; for the Walls and Gates kept him out, but the Water being drained away, let him have a passage in.

are beyond *Euphrates*. And the meaning of the Prophecy is, that the Water of *Euphrates* shall be dried up by a special providence of God, that the Kings which are beyond the River, may pass over and help the Beast and False Prophet in their Wars, So that here is no Commission for the Kings within the Church, to begin a War with Papists, and take away the Popes Revenues, or the wealth of the King of *Spain*. But here is a Prophecy, That the Kings which are without the Church, shall joyn with the Beast and False Prophet, and war against the Church to their own undoing: And this Church is not any Church in the Western parts, but the

Church of the *Jews*, after their conversion: So that this Prophecy shall be fulfilled then, and not before.

Object. And the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire, *Revel.* 17. 16.

Ans. Suppose we the City of *Rome* to be the Whore, that here is spoken of, which is very uncertain, as was said before; yet

yet we are to know, that this destruction of the Whore, who ever she be, shall not come to pass in our days, but in the time of the seventh Vial, not long before the day of judgment; and they which think it shall be accomplished in our days, and begin a War on that account, may do well with the men of *Iffachur*, to understand the times a little better, before they put themselves on such a hazard, *1 Chron. 3. 32.* I knew a Divine, an old Man, not far from the place where I live, who was persuaded in his life time, That the Pope should have an end in the year 1654. And he would wager half the estate he had, that it should come to pass; but he lived to see his Prophecy come to nought: So they which thought the Beast should have an end in the year 1666. did the like. And they which expect the destruction of the Whore, in our days, thinking that they shall live to see it done, may look till their eyes be out, and not see it come to pass. 2. Who ever the Whore be, yet this destruction shall not put an end to the Whores Religion; for after this is done, the Kings which committed fornication with her are alive still, and bewail her ruine, *Revel. 18. 9.* Which they would not do, if they were not of her Religion still; and because they cannot commit fornication any more in that particular place, they shall seek to do it elsewhere. 3. Though this destruction puts an end unto the Whore, yet it shall not put an end unto the Beast; for after this is done, the Beast shall continue still, and find another rest, as the Popes have done already; some of whom, had their seats at *Avignon* in *France* for seventy years together, and yet were Popes of *Rome* while they were in that place; yea, after this is done, the Beast shall have a puissant Army still, which shall put the Church in such a hazard, that Christ himself shall come in person and destroy him, *Revel. 19. 20.* 4. Suppose we all this to be true, viz. That *Babylon* is the City of *Rome*, and the Pope, the Beast that here is spoken of. Suppose we also, that this destruction shall come to pass in our

our days, and put an end unto the Beast, in respect of Temporals and Ecclesiasticks too; yet when all this is granted, a Question may be made, What Commission had these Kings to patronise this War, and what they do therein, for this Prophecy gives them none: It is a Prophecy, what shall be *de facto*, not what shall be *de jure*; it tells us what shall come to pass *actually*, by main force and violence, not what shall come to pass *legally*, according to the Law of God. And when it is said *Vers. 17. That God hath put into their hearts to fulfil his will.* We may not think that this is meant of his commanding will, but of his decreeing will, and so the original words do signifie, *καὶ ἐπέθηκεν αὐτοῖς* his pleasure, sentence, or decree. Now it is the first of these, which gives Commission for the doing of a thing, and not the second; and it is the first of these, that we must walk and act by, and not the second. *Deut. 29. 29. Nebuchadnezzar* did fulfil the Will of God, that is, The decree of God in destroying of *Jerusalem*; but yet he sinned against God in doing it, for want of a Commission from the Will of Precept. And no other is the case of these Kings, for God hath put into their hearts to fulfil his will, that is, his decree; but as for his Will of Precept, they fulfil it not. 5. This War is not undertaken by the ten Kings, in behalf of Religion, but for some politick end or other; and it may be questioned, Whether the Beast himself hath not a hand in this War, and whether the Beast and the City may not be at odds at this time; and whether the ten Kings shall not give their Kingdom to the Beast on that occasion, and so destroy the City upon that account. Read the 16 and 17 *Verses*, and consider of it. 6. The Churches troubles are not ended, when this War against the Whore is over. Is not the *Turk* as great an enemy to Religion as the Pope, and as potent too? And put the case the Pope were dead, and the City burnt to ashes, what shall we do unto the *Turk* when this is done? Shall we think to destroy him too, as

we do the Pope? Let us consider first, which shall be destroyed first; for if the *Turk* shall be destroyed first, why begin we with the Papist, and let the *Turk* alone? but if the Pope shall be destroyed first, then mark what will follow. First it will follow, that the Pope is not the Beast, for the Beast shall be destroyed last of all, *Revel.* 19. 20. Secondly, it will follow, that the troubles of the Churches are not ended, when the Pope is dead; for the *Turk* is still alive, who hath made more havock of the Churches in the East, then ever the Pope did in the West. 7. Put the case once more, that the Whore were destroyed by the ten Kings, what think we of the *Turk*, when this is done? shall not he have an end too? And if he shall, why do we not war with him too upon presumption, that we be the persons that shall put an end unto him? Is it not rather to be feared, that if Christians war with Christians, and destroy one another, the *Turk* may become Master of the West, as he is already of the East, especially if we consider, that he came unto this height in which he is, by the wars of the Christians among themselves. 8. If it be lawful to have Peace with the *Turk*, why not also with the Pope? I suppose they will not say, but that our Peace with the *Turk* is a lawful Peace, and why not also with the Pope? *Pax cum hominibus, cum vitis bellum*, is a true and safe rule to go by, we may and ought to be at Peace with the Men, and at War only with the false Religion of the Men*.

* Hear what *Aretius* saith of making War upon Papists. *Judei expulerunt jure Canaanos impias gentes: Ergo & nobis licet Papistas idololatrias expellere, non sequitur quia dissimilitudo est. Illi mandatum habuerunt, nos non habemus* Problem. Part. 2. pag 995. The *Jews* did rightly expel the *Cananites*, those wicked *Gentiles*; therefore we may also expel the idolatrous Papists, it follows not because the case is not alike. They had a Commandment to do what they did, but we have none. And a little after he saith, *Elias sacerdotes Baal occidit, 1 Reg. 18. Ergo nobis sacrificos Papisticos occidere licebit: Non valet, quia illic exat Dei Spiritus impellens qui vim mandati habet nos nullum tale habemus. Elias slew the Priests of Baal, 1 King. 18. Therefore we may slay the Popish Mass Priests; the consequence is of no force, because he had the Spirit of God to inforce him to do what he did, which is as good as a Commandment; but we have*

no such thing. *Samuel Agag Regem occidit, non tamen idem faciet Minister Christi.* *Samuel* slew King *Agag*; yet a Minister of Christ may not do the like. *Judæi prophani gentibus ultro debuerunt inferre bellum, ergo nos Turci & Papiſti: Non ſequitur quia illis mandatum eſt quo nos caremus,* pag. 1000. The *Jews* might make War upon the prophane *Cananites* of their own accord, not being provoked by them: Therefore we may make War upon the *Turks* and *Papiſts*, though not provoked by them, by no means, because they had a Commandment to do what they did, which we have not. *Arctius Problems loco de Exemplis veteris Teſtamenti,* pag. 995. & pag. 1000. in *Oſavo.*

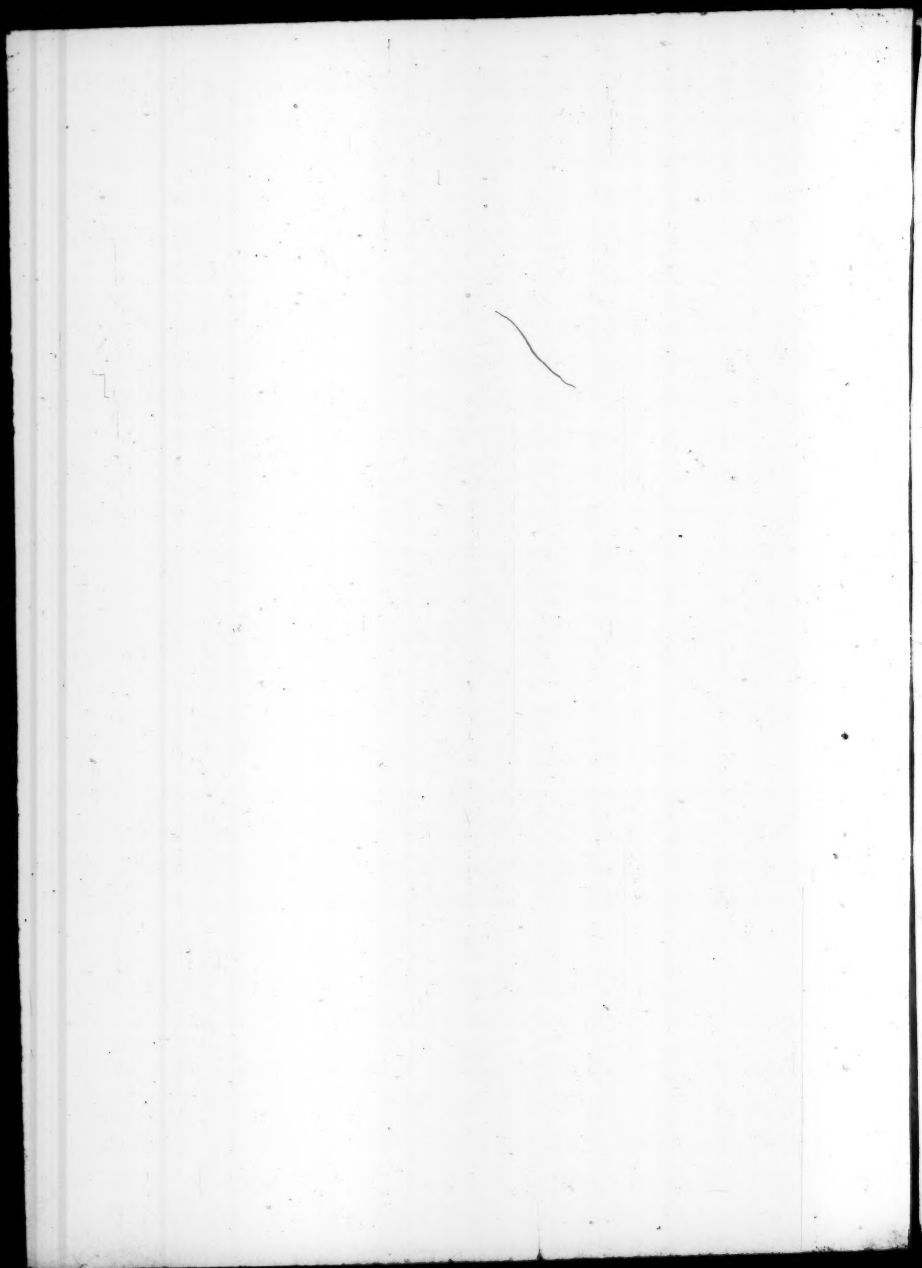
Laſtly, What if the *Turk* ſhould take the City of *Rome*, as he hath taken *Candy*? What would he do with it? Would he deſtroy the City, as *Nebuchadnezzar* did *Jeruſalem*? Would he not rather inhabit it, as he doth inhabit *Candy*? And if that ſhould come to paſſ, as it is poſſible it may, God permitting it to be done, for the puniſhment of Idolatry; for which ſin, *Jeruſalem* was taken by the *Chaldees*, and ſo may *Rome* be by the *Turk*: And if that ſhould come to paſſ, what would they think of *Rome* then? Would they think that ſhe is *Babylon*, and the *Turk* the *Beaſt*? Would they not rather take off their thoughts from *Rome*, and ſeek for *Babylon* in ſome other place?

Object. *Reward her as ſhe hath rewarded you, and double unto her double, according unto her works, in the Cup ſhe hath filled, fill to her double, Revel. 18. 6.*

Anſw. It is ſomething dubious to whom theſe words be ſpoken, whether to the ten Kings, which ſhall deſtroy the City, or to the people of God ſpoken of, *Verſ. 4.* If they be ſpoken to the ten Kings; the anſwer is, That here is no Commiſſion to be cruel, but a Permiſſion only, like as when it is ſaid of the *Aſſyrian*, *I will ſend him againſt an Hypocritical Nation, and againſt the people of my wrath, will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire in the ſtreet, Iſa. 10. 6.* But if this be ſpoken to the People of God, the anſwer is, That this is no Precept for revenge, but an Exhortation to rejoyce at Gods revenge made by the hand of others.

others. *Pis non imperari vindictam, sed latitiam de vindicta*, saith *Paræus*. The godly are not commanded to revenge themselves on *Babylon*, but to rejoyce at Gods revenge, as appears *Verf. 20*. But to whomsoever this is spoken, here is no Commission to begin a War on her, but here is leave given to defend our selves against a War upon us, which cannot well be without offending them: And so stands the case betwixt us and *Rome*, if they assault us, we may assault them; if they begin with us, and will not hear of Peace, we may defend our selves, and offend our foes, until they be minded to be quiet, and agree on Peace, or safe Terms, and firm Foundations: But if any one doth think that we may begin a War with *Rome*, hoping thereby to fulfil the Prophecies of the *Revelation*, and put an end to her, and her Religion, before the day of Judgment, he feeds himself on vain hopes, which shall not come to pass. And this is as much as need be said to this Question, I conclude with the Doxology of the Heavenly choice of Angels, *Luk. 2. 14. Glory to God in the highest, and on Earth peace, good will towards men. Amen.*

FINIS.



John Sutton

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